SIDDHĀNTA PRAKĀŚIKĀ

of

Sarvātmaśambhu



Translated by

Dr. T. Ganesan

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अक्षर संयोजन
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जंगमवाडी मठ, वाराणसी

मुद्रक
मित्तल ऑफसेट्स
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Translated by

Dr. T. Ganesan

Senior Researcher, French Institute, Pondicherry

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BLESSINGS

It is a matter of immense joy that Shaiva Bharati Shodha Pratishthanam, an integral part of Śri Jagadguru Vishvaradhya Janakalyana Pratishthana is going to publish this important work of Śaivism, namely, Siddhānta Prakāśikā on the auspicious occasion of the centenary celebration of Jagadguru Virabhadra Shivacharya Mahaswamiji. Dr. T. Ganesan, senior Researcher in Śaiva Siddhānta at French Institute of Pondicherry has translated this text of Śaiva Siddhānta. The manuscript of this text was provided by the French Institute for which Shaiva Bharati Shodha Pratishthanam expresses its deep gratitude. The Hindi translation rendered by Pandit Vrajavallabh Dwivedi, the Director of Shaiva Bharati Shodha Pratishthanam has already been published by our organisation. Keeping in view the necessity and demand of such texts by the foreign scholars the authorities of Shaiva Bharati Shodha

Pratishthanam have decided to publish the important texts of Shaivism in English language also. Some important Āgamas have already been rendered into English by Dr. Rama Ghose. In this regard French Institute has been working for a long time. Dr. Ganesan of the same Institute has worked on this book with sincere dedication. The text consists of the traditional views of Dīkṣā (initiation) and the descriptions of the 36 categories of the manifestation advocated by the Siddhānta Śaiva. Scholars should go through the matter carefully. The book has been inaugurated by Prof. D.A. Gangadhar of Philosophy Dept., B.H.U. On this happy occasion I pray to Lord Vishwanath and Jagadguru Vishwaradhya that may grace be showered to the author of the work and he should be blessed with good health and long life so that service to the Shaivism may profusely be rendered by him. I extend my blessings to Dr. G.C. Kendadamath and Chidananda O. Hiremath (Kasagi) for their laudable service to Shaiva Bharati Shodha Pratishthanam in publishing many important texts.



INTRODUCTION

The religio-philosophical system of Śaivasiddhānta is fully based on a corpus of scriptures called Āgama that are held to have been revealed by Lord Śiva to various divinities, sages and finally to human beings. According to tradition, therefore, these texts cannot be dated as they are of divine origin and since at the beginning of each cycle of creation Śiva gives them out[1] as before. These Āgama are traditionally supposed to contain four sections: Doctrines basic to the system (jñānapāda), yogic practices (yogapāda), initiatory and other rites (kriyāpāda) and the basic observances of an initiate (caryāpāda). Further, these texts are not monotonously uniform and consistent in their treatment of philosophical doctrines and rituals; being fundamental texts they contain different philosophical view points and various types of ritual practices; consequently there were attempts at different periods of time by various authors (called ācārya-s) to systematise the teachings of these Āgamic corpus. These gave rise to different ritual manuals (paddhati) that explain the performance of various rites such as initiation (dīkṣā), worship (domestic and public), installation of Śivaliṅga and other divinities in the temple (pratiṣhā) and to various doctrinal manuals (prakaraṇa).

Tattvasaṃgraha, Tattvatrayanirṇaya, Tattvaprakāśa, Bhogakārikā, Mokṣakārikā, Nareśvaraparīkṣā, are a few of the earliest texts available that belong to the genre of prakaraṇa. Approximately they can be dated from about the beginning of the 8th century; in the same line we have three texts by the name Siddhāntaprakāśikā (also called, Siddhāntadīpikā): The present one composed by Sarvātmaśambhu, another by one Rāmanātha and the third one Madhyārjuna

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१. सृष्टिकाले महेशानः पुरुषार्थप्रसिद्धये।
विधत्ते विमलं ज्ञानं पञ्चस्रोतोऽभिलक्षितम्।।
(Mṛgendrāgama, vp.1.23)

[siddhāntadīpikā] that is known by the place of its origin. While the texts mentioned above originated in Kashmir and Malva region these Siddhāntaprakāśikā-s were composed in south India (especially, in Tamilnadu). Though an exact dating of these texts is difficult one may say with certainty that they belong to the 12th-13th centuries based on references to them in commentaries beginning from the 15th century.[2] In the commentary composed by Maturaic-Civappirakācar of the 15th century on the Civappirakācam of Umāpati (which is one of the fourteen texts called Meykaṇacāttiram considered to be fundamental to the Śivajñānabodha tradition originated by Meykaṇār in the 12th century) there is a reference to the text of Śataratnasaṃgraha; the anonymous commentary (which in all probability is by Nigamajñānadeśika of the mid-16th century) on this text refers to the Siddāntaprakāśikā of Sarvātmaśambhu. Similarly in the Dīkṣādarśa, one of the āgamic compendiums from the pen of Nigamajñānadeśika, there are references to the Siddhāntadīpikā of Rāmanātha; the commentary of Śālivāi Jñānaprakāśa (16th-17th century) on the Śivajñānabodhasūtra refers to the Siddhāntadīpikā of Rāmanātha under the name Rāmanāthakārikā and he includes Rāmanātha in the list of venerable śaiva ācārya-s such as Sadyojyoti, Rāmakaṇha, Bhoja and others. The well known author

2. These texts seem, most probably, to be immediately posterior to the Siddhāntasārāvali which is one of the most reputed Śaivasiddhānta compendiums in verse form authored by Trilocanaśiva of the Āmardakamaha situated at the Śvetāraṇya (=Tiruveṇkāu in Tamil) wherein exists even today a very ancient Śiva temple that was sung by early medieval Śaiva saints such as Tiruñāṉacampantar and Tirunāvukkaracar. This holy place is also associated with the sage Śveta who is one of the earliest Śaiva (Pāśupata ?) teachers mentioned in the śaivapurāṇa-s such as the Vāyupurāṇa and the Vāyusaṃhitā; interestingly Śrīkaṇha the Śaiva commentator on the Brahmasūtra-s in his opening verses pays obeisance to Śveta and remembers him as the propagator of many Āgama-s:

नमः श्वेताभिधानाय नानागमविधायिने।
कैवल्यकल्पतरवे कल्याणगुरवे नमः।।

Maraiñāṉatēcikar (=Nigamajñānadeśika) of the mid-16th century in his commentary on the Civañāṉacittiyār (which, again, is one of the texts of the Meykaṇacāttiram mentioned before) says that the basis for the parapakkam (=parapakṣa, opponent's view) portion of this text, which briefly describes each system beginning from the Lokāyata and ending with different sub-schools of Śaivism and then refutes each one of them, is based on the Sarvamatopanyāsa-siddhāntadīpikā of Sarvātmaśambhu.[3] There is also another small tract called Siddhāntarahasyasāra (also called Siddhāntarahasya) composed by Trilocanaśiva, still unpublished, which is very much cited with approval and authority by commentators on the Śataratnasaṃgraha, Śivapūjāstava and by the commentator Śālivāi Jñānaprakāśa.

It would be useful to briefly mention here the subject matter treated in the other two Sidāntadīpikā texts mentioned before that have not so

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3. In the Government Oriental Manuscripts Library, Chennai (GOML) there is a palm-leaf manuscript bearing the No. R 6635 (of which there is a paper transcript in the collections of the French Institute of Pondicerry) which contains, besides the text of Siddhāntadīpikā-s of Sarvātmaśambh and of Rāmanātha, another one with the title Sarvamatopanyāsasiddhāntadīpikā which is corrupt; the last verse of this text reads,

इति सर्वमतस्थानामुक्त्वा सिद्धान्तमादितः।
पश्चाद् अघोरशिष्येण सर्वात्मशम्भुना मया।।
शैवानां समयस्थानां शैवसिद्धान्तदीपिका।
सदाशिवपदस्थेन चित्तेन संयगीरिता।।

Therefore it is probable that Sarvātmaśambhu, who, according to this verse, was a disciple of one Aghora[śiva] had also composed Sarvamatopanyāsasiddhāntadīpikā giving out briefly the essential doctrines of all the different systems that are to be refuted in the Siddhāntadīpikā. We are not sure of the identity of these two authors. For, Aghoraśiva states himself to be the disciple of one Sarvātmaśambhu (cf. the final verse of his commentary on the Tattvatrayanirṇaya) whereas the verse cited above states the reverse.

far been published : The Madhyārjunasiddhāntadīpikā is in verse as well as in prose form; it also very briefly speaks about the doctrines of different systems such as Bauddha, Jaina, Nyāya, Sāṃkhya, Pāñcarātra, etc. and then establishes the supremacy of the Śaivasiddhānta by refuting those systems. We also find textual references from the authoritative Āgama-s such as the Kāmika, Ajita, Cintyaviśva and other texts such as the Pañcāvaraṇastava, and the Siddhāntasārāvali. Curiously, the author cites also from the Mālinīvijaya, one of the basic Āgama of the Pratyabhijñā system of Kashmir. Many of the imporatnt subject matters that form part of the kriyāpāda of the Āgama-s such as various types of dīkṣā, the five brahmamantra-s, special characteristics of ācārya, sādhaka and śiṣya are explained; from the vidyāpāda of the Āgama-s the evolution of the tattva-s, the greatness and rôle of Śakti are treated briefly. The author also cites texts of Vedic tradition such as the commentary of Bhaabhāskara on the Taittirīyasaṃhitā. The praṇavamantra, according to this text, is the primordial source of all scriptures—Veda and Āgama.

The Rāmanāthasiddhāntadīpikā comprises 420 anuṣubh verses; classical Śaivasiddhānta teachers such as Sadyojyoti, Rāmakaṇha are cited by the author with great veneration and approval. The origin of the scriptures of the Śaivasiddhānta tradition, namely, the Āgama texts, their division -- śivabheda and rudrabheda -- their recipients, different kinds of dīkṣā, the state of liberation where the self remains equal to Śiva in all respects, the functions of the three impurities (mala), various bhuvana-s, the duties of different initiates such as samayī, putraka, the kinds of ācārya-s and their duties are all explained in a detailed manner. Classical Śaivasiddhānta texts such as Bhogakārikā, Ratnatraya are also cited and at places their words are incorporated in the text. The text also treats the śaiva yoga in considerable detail incorporating a few verses from the yogapāda of the Sarvajñānottarāgama.

The subject matter dealt with in the text of Siddāntaprakāśikā of Sarvātmaśambhu is, in brief, the doctrines held by the well-known religio-philosophical systems that were prevalent in the medieval period: Beginning from the materialistic school (Lokāyata system) and

ending with the Śaivasiddhānta system. A very interesting feature, perhaps observed for the first time, is that this text divides the entire range of religio-philosophical systems into five broad categories: Laukika, Vaidika, Ādhyātmika, Atimārgika and Māntrika.[4] We do not find any systematic refutation of the rival schools of philosophy in this text. The Śaivasiddhānta which is the supreme and the highest tradition, according to the author, belongs to the last group, namely, Māntrika [or Māntra].[5] The most important concepts of the Śaivasiddhānta divided broadly in its four quarters are clearly explained in this text. The singular importance of initiation (dīkṣā), its types and the corresponding level of liberation (mukti) attained by the initiated disciple and the obligatory rites to be performed after initiation are all briefly but clearly explained. The text concludes with a brief explanation of the special characteristics of the liberated selves; according to it they are in all respects equal to Śiva possessing the sixfold divine qualities (ṣāḍguṇya). Most probably this model of placing Śaivasiddhānta at the top of all other religio-philosophic systems beginning from the Buddhism was adopted by Mādhava in the beginning of 14th century in composing the Sarvadarśanasaṃgraha in which the Advaita vedānta system is at the top of the hierarchy. One imporatnt fact to be noted here is that all these texts -- the three Siddhāntadīpikā-s, Siddhāntasārāvali, Siddhāntasamuccaya, Siddhāntarahasyasāra -- are composed in Tamilnadu whose authors were posterior to Aghoraśiva, the illustrious follower and propagator of the Śaivasiddhānta tradition in the Chola country that was systematised by great ācārya-s such as Sadyojyoti, Rāmakaṇha and others in Kashmir; these texts kept alive the dualistic tradition in south India most probably upto the 13th century after which

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1. Another unpublished text called Siddhānta[sāra]samauccaya authoured by Trilocanaśiva which seems most probably to be contemporaneous with the Siddhāntaprakāśikā of Sarvātmaśambhu also divides the entire range of religio-philosophical systems into these five broad categories with Śaivasiddhānta at the top.
2. Most probably the source for this view is the Kāmikāgama as cited in the anonymous commentary on the Śataratnasaṃgraha, verse 4.

the another powerful tradition was inaugurated by Meykaṇār through the Śinajñānabodha in Tamil and was propagated by his followers who authored commentaries and philosophical manuals in the native Tamil language.

In conclusion it would definitely be a great service to the cause of Śaivism if such texts as this are brought to light with editions and translations in Indian and foreign languages and I hope that institutions such as this Jangamawadi Math will take upon such a propagation of divine knowledge in the years to come.



सिद्धान्तप्रकाशिका

सर्वात्मशम्भुना विरचिता

मङ्गलाचरणम्

अवर्णविग्रहं देवं वर्णविग्रहवर्जितम्।
वर्णविग्रहवक्तारं नौम्यहं स्तौमि संश्रये।।

चराचरात्मकं विश्वमोतं प्रोतं च सर्वतः।
पशुपाशभिदा येन नमस्तस्मै पुरद्विषे।।

शरीरमात्मा च

इह तावज्जातिकुलाद्यभिमानास्पदमिदं स्थूलदेहं पृथिव्यप्तेजोवाय्वाकाशानां समवायः। तत्र प्राक्तनपुण्यपापानुकूलं ब्राह्मणादिवर्णांश्च रूपश्रियौ इन्द्रियपाटवमपि बिभ्रन्तो नियतायुषो नियतभोगाश्च भवन्ति भोक्तार आत्मानः। एतेषां भोग-

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I salute, praise and take refuge in God [Śiva] who is of the form of the letter 'a', who is devoid of name and form and who is the expounder of all the letters .

By whom this entire universe consisting of movable and immovable objects is pervaded taking the form of bound selves and the matter that binds them, to Him, the enemy of the [demons] called Tripura, be the salutations.

Body and the Self

This external gross body which is the object of conceit arising out of birth, family, etc. is a product of the [five] elements: earth, water, fire, air and ether. The [bound] selves get [birth] in brahmin and other varṇa-s, [get] beauty, wealth, good functioning of the sense organs with well determined

परिकरीभूंतसृष्टिमारभ्य कलातत्त्वान्तानि त्रिंशताऽऽरब्धानि आत्मन्यात्मनि पृथक् पृथक् सूक्ष्मकर्मणा प्राप्तायुषां पूर्वं शरीरं विहाय तृणजलूकवदाश्रयिष्यते। तदिदं शरीरं तेन कृतानां पुण्यपापानामाश्रयम्। आत्मा शरीरादन्यः, ज्ञानक्रियारूपः, नित्यः, अमूर्तः, व्यापकश्च। आणव-कार्म-मायीय-बैन्दव-रोधशक्त्यात्मकपाशपञ्चकबद्धः संसारी पुरुषः।

कार्यदशकम्

अस्य भोगपरिकरीभूतसूक्ष्मभूततत्त्वानि कानीति चेत्, पृथिव्यप्तेजोवाय्वाकाश-तत्त्वानि कथितानि। इमानि पञ्चभूतानि। एतेषां कारणं तन्मात्रपञ्चकं किमिति चेत्, गन्धतत्त्वं रसतत्त्वं रूपतत्त्वं स्पर्शतत्त्वं शब्दतत्त्वं चेति। एतद्दशकं कार्यमित्युच्यते।

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span of life and experience of [pain and pleasure] according to their merits and demerits performed in many previous births. In order that these selves get the experience of pain and pleasure in every birth a subtle body composed of thirty tattva-s ending with kalā is provided which transmigrates from birth to birth by giving up the previous body and catching hold of the new body just as a leech catches hold of one blade of grass after leaving the previous one; this [subtle] body is the resort of all the merits and demerits performed by that self. The self is separate from the body; it is of the form of knowledge and action; eternal; formless and all-pervasive. The transmigrating self is bound by the five fetters: *āṇava, kārma, māyīya, baindava and rodhaśakti.*

Ten Products

If it is asked what are the tattva-s that constitute the subtle body which is the instrument of experience, [it is said that] the earth, water, fire, air and ether which have already been enumerated. If it is asked what are the five tanmātra-s that serve as their cause [it is replied that] gandhatattva, rasatattva, rūpatattva, sparśatattva and śabdatattva; these ten— the five elements and the five tanmātra-s— are called the ten products.

करणदशकम्

वाक्पादपाणिपायूपस्थानीति पञ्च कर्मेन्द्रियाणि। एतेषां व्यापारा वचनगमनादानविसर्गानन्दाः। श्रोत्रत्वक्चक्षुर्जिह्वाघ्राणानीति पञ्च ज्ञानेन्द्रियाणि। एतेषां व्यापाराः शब्दस्पर्शरूपरसगन्धग्राहकाः। एतेषां वागादिपञ्चानां श्रोत्रादिपञ्चानां च करणमित्युच्यते (ति संज्ञा)।

त्रीण्यन्तःकरणानि

मनश्चाहङ्कारश्च बुद्धिश्चेत्येतत् त्रितयं श्रोत्रादीन्द्रियवदस्मात् शरीरात्तु बहिर्निर्गत्य व्यापारमात्राश्रयस्य शरीरस्यान्तरवकाशे स्थित्वा क्रियाप्रवर्तकत्वादन्तः करणमित्येतेषां त्रयाणां नाम। अर्थानां सङ्कल्पनं च श्रोत्रादीन्द्रियाणां बाह्यविषयेषु प्रवर्तनं च मनसो वृत्तिः। अभिमानसंकल्पनं च प्राणादिवायूनां प्रेरणं

Ten Instruments

Tongue, legs, hands, anus and sex are the five organs of action; their actions are speech, movement, taking, evacuation and bliss respectively. Ear, skin, eyes, tongue and nose are the five organs of knowledge; their actions are perceiving the sound, touch, form, taste and smell. These ten— the five [organs of action] beginning from speech and the five [organs of knowledge] beginning from ear— are called the instruments.

Three internal organs

Since the triad--mind, ego and intellect--like the organs such as the ear which go outside the body and grasp their respective [objects of knowledge] exists in the inner recess of the body and activate [these organs] they are called the internal instruments. Thinking about various objects, activating the organs such as the ear in their [respective] external objects is the activity of the mind. Self-conceit and activating the vital airs such as prāṇa is the action of the faculty of ego. Determinate knowledge is the action of intellect. Determinate knowledge is the decisive knowledge which [for example] is of the form ''This is silver only and not the mother of pearl''. Thus far

चाहङ्कारवृत्तिः। अध्यवसायो बुद्धिवृत्तिः। एतद् रजतमेव, न शुक्तिरिति निश्चयोऽध्यवसायः। इति पूर्वमुक्तानि त्रयोविंशतितत्त्वानि।

अहङ्कारसृष्टिः

एतेष्वध्यवसायकारणभूताद् बुद्धितत्त्वात् सात्त्विकराजसतामसभेदेन भिन्नोऽहङ्कारो जायते। अत्र सात्त्विकादहङ्कारान्मनश्च श्रोत्रादि पञ्च ज्ञानेन्द्रियाणि (च) जायन्ते। अत्र राजसाऽहङ्काराद् वागादिपञ्चकर्मेन्द्रियाणि जायन्ते। अत्र तामसाऽहङ्काराद् गन्धादितन्मात्रपञ्चकं जातम्। एतस्मात् तन्मात्रपञ्चकाद् भूतानि पञ्च जातानि। धारणं च समूहीकरणं च दाहकत्वं चावयवघटनकरणं चेतरभूतचतुष्टयस्यावकाशदानं च पञ्चभूतानां वृत्तिः।

गुणविवेकः

अत्र पृथ्व्याः शब्दस्पर्शरूपरसाः सामान्यगुणाः, गन्धस्त्वसामान्यगुणः। अपां शब्दस्पर्शरूपाणि सामान्यगुणाः, रसस्त्वसामान्यगुणः। तेजसः शब्दस्पर्शौ

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at the beginning [of the text] have been explained the twenty three tattva-s.

Creation of Ego

Of these [three internal organs], from the tattva of intellect (buddhi) which is the cause of determinate knowledge the tattva of ahaṃkāra consisting of three divisions--sāttvika, rājasa and tāmasa— comes out. From the sāttvika part the mind and the five sense organs such as ear are born; from the rājasa part the five organs of action such as speech come out; from the tòmasa part are born the tanmātra-s such as smell, etc. From these tanmātra-s the five gross elements are created. Holding, keeping together, burning, making parts and giving space to the other four elements [earth, water, fire and air] are respectively the actions of the five elements [such as earth, etc.].

Qualities of the elements

There sound, touch, form and taste are the common qualities of earth; smell is the uncommon quality. For water sound, touch and form are the common qualities whereas taste is the

सामान्यगुणौ, रूपं चासामान्यगुणः। वायोः शब्दः सामान्यगुणः, स्पर्शस्त्वसामान्य-गुणः। आकाशस्य शब्द एक एव गुणः। अयं शब्दः प्रतिध्वन्यात्मकः, वर्णात्मको न भवति।

गुणतत्त्वम्

द्वाविंशतेः परस्य बुद्धितत्त्वस्य कारणं गुणतत्त्वमिति च सत्त्वमिति रज इति तम इति चाभिहितम्, सुखदुःखमोहानां च कारणं भवति। अस्य गुणतत्त्वस्य कारणं प्रकृतितत्त्वम्। गुणतत्त्वं चतुर्विंशतितत्त्वम्। प्रकृतितत्त्वं पञ्चविंशतितत्त्वम्। एतस्मिन्नुभयस्मिन् स्थितत्वे सति प्रकृतितत्त्वस्य कार्यं गुणतत्त्वमिति प्रतिपादितम्। गुणतत्त्वस्य कार्यं सुखदुःखमोहहेतुत्वं च, स्वव्यतिरिक्तार्वाग्बुद्ध्यादि-त्रयोविंशतितत्त्वानां क्रमेण कारणत्वं च। पृथिवीतत्त्वमारभ्य प्रकृतितत्त्वान्तं पञ्चविंशतेरशुद्धाध्वेति नाम।

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uncommon quality. For fire sound and touch are the common qualities [while] form is the uncommon one. For air ,sound is the common quality while touch is the uncommon one. For ether sound is the unique quality. This sound is the echo and not of the form of letters.

The guṇatattva

It has already been explained that the cause of buddhi, the twenty third tatttva, is the guṇatattva which is none other than sattva, rajas and tamas; and that it is also the cause of happiness, grief and confusion. The cause of this guṇatattva is prakṛtitattva. The guṇatattva is the twenty fourth one; prakṛtitattva is the twenty fifth. Of the two the guṇatattva is considered to be the effect of the prakṛtitattva. The guṇatattva is the source of happinss, grief and delusion as well as the cause of twenty three tattva-s beginning from buddhi that exist below it. The twenty five tattva-s beginning from the earth and ending upto the prakṛtitattva are called the impure path.

मिश्राध्वविवेक:

इत ऊर्ध्वं रागतत्त्वम्। अस्य वृत्ति: प्रकृतिजातवस्तूनामात्मने प्ररोचनम्। अत ऊर्ध्वं नियतितत्त्वम्। अस्य वृत्तिरात्मना स्वेनैव कृतानि कर्माण्यात्मनैव भोक्तव्यानीति नियमनम्। इत ऊर्ध्वं कालतत्त्वम्। अस्य वृत्तिर्दीर्घकालं भुङ्क्ते, स्वल्पकालं भुङ्क्त इति पुरुषस्य भोगपरिच्छेद:। अत: परं विद्यातत्त्वम्। अस्य वृत्तिर्विषयोपरक्तां बुद्धिं पुरुषो गृह्णातीति कारणभूतत्वम्। अस्मात् परं कलातत्त्वम्। अस्य वृत्तिरात्मनोऽनादिभूतताम्रकालिकावत् सहजमलशक्तेरेकदेशं प्रसाद्यात्मस्वरूपस्य प्रकाशनम्। अस्य कारणं मायातत्त्वम्।

अथ पूर्वोक्ततत्त्वोत्पत्तिक्रम:। मायातत्त्वे कलातत्त्व-विद्यातत्त्व-कालतत्त्व-नियतितत्त्व-रागतत्त्वानि(नां) पञ्चकमुच्यते। एतेनावृतस्य भोक्त्रात्मन: पुंस्त्वमिति,

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Pure and impure path

Above this [twenty five attva-s] is the rāgatattva; its function is to create attachment in the self towards all the objects born of prakṛti. Above this [rāgatattva] is the niyatitattva; to restrict that the [fruits of] actions performed by the self are to be experienced only by itself is the function of niyatitattva. Above this is the kālatattva whose function is to clearly determine the period of experience in the form ''He enjoys for a long time, He enjoys for a short time''. Beyond this is the vidyātattva; its function is to be the cause for perceiving by the self of the intellect (buddhi) which is coloured by the objects [with which it comes into contact]. Beyond it is the kalātattva; its function is to make shine the natural characteristics of the self by slightly removing its beginningless covering of the innate impurity (sahajamala) which is like the verdigris on copper. Māyātattva is its cause.

Now the evolution of these tattva-s that are already enumerated: From māyātattva come out the tattva-s, namely, kalā, vidyā, kāla, niyati and rāga. The self covered by this [māyā] and hence the enjoyer is called the pumān; because he is covered by mala [he is called] puruṣa. The self is never inert.

मलसद्भावात् पुरुषतत्त्वमिति व्यपदेशः। आत्मनो न जडरूपत्वम्। रागतत्त्वमारभ्य कलातत्त्वान्तानि पञ्च तत्त्वानि 'मिश्राध्वा' इत्युच्यते।

सूक्ष्मदेहः

एतान्येकत्रिंशत् तत्त्वान्यात्मन्यात्मनि प्रत्येकं सूक्ष्मदेहानि भवन्ति। एतेषां तुर्याणां भुवनजशरीराणामाश्रयाणां भुवनानामाश्रयाणि सर्वात्मनां साधारणानि त्रिंशत् तत्त्वानि। एतेषां सर्वेषां कारणमशुद्धमायातत्त्वम्। इत्थं(दं) मायातत्त्वं नित्यं व्यापकं समस्तात्मकर्माभिसम्बद्धं स्ववृत्तिद्वारेण ज्ञान-क्रिया-प्रकाशीभवदपि मोहकम्।

शुद्धविद्येश्वरतत्त्वे

इतः परं द्वात्रिंशकं शुद्धविद्यातत्त्वम्। ततः परमीश्वरतत्त्वं त्रयस्त्रिंशकम्। अस्मिन् शुद्धविद्यातत्त्वे सप्तकोटिमहामन्त्राः, कामिकाद्यष्टाविंशतिसंहिताश्च,

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The five tattva-s beginning from rāga and ending with kalā are called mixed path.

Subtle Body

These thirty-one tattva-s [so far enumerated] form the subtle body for each self. For the four categories of the self (namely, brahmin, etc.) these thirty tattva-s are the source for the worlds and the [various bodies] that arise in those worlds; they are common for all selves. The impure mòyòtattva is the [only] source for all these. This māyātattva is eternal, all-pervasive, connected with all the karma of all the selves and though makes the power of knowledge and action [of the selves] shine by its very existence it is [nonetheless] the cause of confusion in the selves.

Śuddhatattva and Vidyeśvaratattva

The thirty second tattva that is beyond this is śuddhavidyā; the thirty third one beyond this is Īśvaratattva. In this śuddhavidyātattva the seven crore mahāmantra-s, the twenty-eight saṃhitā-s (= Āgama-s) beginning from the Kāmika, eight gaṇeśvara-s such as Nandī who are worshipped by the

नन्द्यादयोऽष्टौ गणेश्वराश्च सिद्धान्तशास्त्रेण पूज्यमानाः, इन्द्रादिलोकपालाश्च, एतेषामायुधानि वज्रादीनि च वसन्ति। ईश्वरतत्त्वे विद्येश्वरा अनन्तादयोऽष्टौ वर्तन्ते।

विद्येश्वरतत्त्वम्

एतेष्वनन्तः सर्वेश्वरत्वादेतेषां विद्येश्वराणां विद्यातत्त्ववासिनामन्येषां चेश्वरभूतः, मायाक्षोभकश्च, मायातत्त्वभुवनानां स्रष्टा च। किञ्चायं परमेश्वराद् भिन्नः, अधिकाराख्यमलस्य पाकेन परमेश्वरेणानुगृहीतश्च भवति। अनेन सृष्टिरूपेणाणवकार्मबन्धद्वयवन्तः प्रलयाकला इत्यभिहिताः। आत्मराशौ मलपाकवन्तो निरधिकरणेनैव परमेश्वरेणानुगृहीता अष्टादशाभ्यधिकशतरुद्राः सन्ति। एतेषु श्रीकण्ठरुद्रो मध्यमप्रलयान्ते प्रकृतितत्त्वान्तादर्वाक्तत्त्वेषु भुवनानां च स्रष्टा। आणवकार्ममायात्मकबन्धत्रितयेन युक्तानां सकलानामात्मनां राशौ ज्ञानयोगतपोध्यानादिभिर्विशिष्टश्च ब्रह्मविष्णुपदयोर्निर्वाहकश्च भवति। अस्य

Siddhāntaśāstra-s (= Śaivasiddhānta Āgama-s), the [eight] guardians of the world [Lokapāla] and their weapons such as the vajra, etc. exist.

Vidyeśvaratattva

Among them as Ananteśvara is all-powerful he is the lord of all other vidyeśvara-s and others that exist in the vidyātattva; he is also the activator of māyā as well as the creator of the worlds in the māyātattva. Further he is different from the Supreme Lord and he is favoured by the grace of the Supreme Lord with the ripe adhikāramala. In this order of creation those selves who have only the āṇava and the karma malá-s are called pralayākala-s. Among them those on whom the grace of Śiva falls without any external medium due to the ripening of their mala are the 118 Rudra-s. Among these [Rudra-s] Śrīkaṇṭharudra is the creator of the worlds that exist in those tattva-s below the prakṛtitattva at the end of the interim deluge. Among the selves that have the three mala-s - āṇava, karma and māyā - he, who, by the practice of jñāna, yoga, penance and meditation is great becomes the controller of the positions of

मध्यमप्रलयसमये रागतत्त्वेऽवस्थानम्। पश्चात् सृष्टिकाले प्राप्तेऽशुद्धाध्वसृष्टिपूर्वं ब्रह्मविष्णुसृष्टीनामधिष्ठाता स्थित्वाऽर्वाक्तनभुवनेश्वराणां च त्रयस्त्रिंशत्कोटीनां देवानामीश्वराणां च ब्रह्माण्डानि सृजति। ब्रह्माण्डे चतुर्दशभुवनं सकलात्मनामावासभूमिः।

११८ रुद्राः

पूर्वोक्तरुद्रेषु शतं रुद्राः पाञ्चभौतिकस्य ब्रह्माण्डस्य रक्षका भवन्ति। गुणतत्त्वे ब्रह्मविष्णुभ्यां सह स्थितो रुद्रभट्टारको मध्यमप्रलयपर्यन्तमधिकारं कृत्वेमौ ब्रह्माण्डपती ब्रह्मविष्णू चोपसंहृत्य स्वयं मिश्राध्वनि रागतत्त्वे वर्तते। अनेन सह वीरभद्रदेवश्च वर्तते। प्रकृतिमस्तकेऽष्टौ कलामस्तकेऽष्टौ श्रीकण्ठवीरभद्रौ च शतरुद्राः [च], एवमष्टादशाभ्यधिकशतरुद्राः परमेश्वरेणानुगृहीताः शरीरिणो

Brahmā and Viṣṇu. He resides in the rāgatattva during the interim deluge. After that during the fresh creation after creating the impure path and after becoming the controller of the positions of Brahmā and Viṣṇu he creates both the lords of the world (bhuvaneśvara-s) that follow and the brahmāṇḍa-s for thirty three crores of gods and the lords. In the brahmāṇḍa the fourteen worlds are the residing place for all the sakala selves.

118 Rudra-s

Among the 118 Rudra-s mentioned above 100 of them are the protectors of the brahmāṇḍa-s made of five elements. That Rudra who resides in the guṇatattva along with Brahmā and Viṣṇu after exercising his power until the interim deluge and after putting an end to the powers of these two lords of the brahmāṇḍa [namely, Brahmā and Viṣṇu] resides himself in the rāgatattva in the mixed path. Along with him resides Vīrabhadra also. Thus eight Rudra-s at the head of prakṛti, eight at the head of the kalā, Śrīkaṇṭha, Vīrabhadra and the one hundred Rudra-s— totally one hundred and eighteen — who are graced by the Supreme Lord, endowed with the physical body and untouched by ignorance like Brahmā and Viṣṇu get for themselves the positions of Brahmā and Viṣṇu just by their own strength of jñāna and yoga. These one hundred and eighteen Rudra-s get their position by the grace of Śiva and by initiation preceded by

भवन्तो ब्रह्मविष्णुवदज्ञानादिभिरस्पृष्टा ब्रह्मविष्ण्वादिपदान्यात्मकर्तृकज्ञानयोगबलेन सम्पादयन्ति। एतेषामष्टादशशतरुद्राणां मलपाकाद् दीक्षापूर्वकं परमेश्वरप्रसादाच्च पदप्राप्तिः। शुद्धविद्यातत्त्वनिवासिनां मलपाकात् परमेश्वरप्रसादाच्च पदप्राप्तिः। एतेषां विद्येश्वराणां च शरीरं बैन्दवम्। अष्टादशशतरुद्राणां शरीरं मायीयम्। ब्रह्मविष्ण्वादीनां शरीरं प्राकृतम्। अष्टादशशतरुद्राणां विद्येश्वराणां च स्वरूपमिव साक्षात् परमेश्वरस्य सकलानि स्वरूपाणि पूजाविधिषु ध्येयानि। ब्रह्मविष्णुशरीरस्य प्राकृतत्वात् परमेश्वरानुग्रहस्य पूर्वमसम्भवाच्च ब्रह्मविष्णुशरीरवत्परमेश्वरः केनापि न ध्यायते। ब्रह्मविष्णुपदं पशुभूमिः। रुद्रपदमीश्वरपदमुभयं पतिभूमिः।

अधिकार-भोग-लयतत्त्वानि

एवम्भूतादस्मादीश्वरतत्त्वादूर्ध्वं सदाशिवतत्त्वम्। अतः परं शक्तितत्त्वम्।.अत ऊर्ध्वं शिवतत्त्वम्। एतत् तत्त्वत्रयं परमेश्वरस्याधिकारभोगलयतत्त्वे संज्ञानिमित्तम्।

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the ripening of mala. Those who reside in the śuddhavidyātattva [also] get their position by the grace of Śiva and the ripening of mala. The bodies of those as well of the vidyeśvara-s are made of bindu and those of the one hundred and eighteen Rudra-s are made of māyā. The bodies of Brahmā, Viṣṇu, etc. are made of prakṛti. The forms of the supreme Lord should be meditated to be like that of the one hundred and eighteen Rudra-s and that of the vidyeśvara-s during the acts of worship, etc. As the bodies of Brahmā and Viṣṇu are made of prakṛti and as the grace of Śiva was not present before, the supreme Lord is never meditated by anybody to be resembling Brahmā or Viṣṇu. The positions of both Brahmā and Viṣṇu belong to the level of bound selves (paśu) [whereas] the positions of both Rudra and Īśvara are situated in the worlds of the supreme master (Pati).

Tattva-s a of adhikāra, laya and bhoga

Beyond the Īśvaratattva described above exists Sadāśivatattva; and beyond that is Śaktitattva and still beyond is the Śivatattva. These three are known also as the adhikāra, bhoga and laya of the supreme Lord. In these three tattva-s there exists no agent of action other than the supreme Lord.

एतस्मिन् तत्त्वत्रये परमेश्वराद् व्यतिरिक्तानि कर्तृभूतान्यात्मान्तराणि न विद्यन्ते। लयभोगाधिकारपदानि श्रद्दधानाः साधकदीक्षया दीक्षिता मन्त्रसाधकाः पश्चात् परमेश्वरप्रसादेन तत्तद्भुवनं प्राप्य भोक्तारो वैराग्यपर्यन्तं वा महासंहारपर्यन्तं वा स्थित्वा विद्येश्वरैः सह परमुक्ताश्चात्मानो भवन्ति।

विद्यातत्त्वेऽकारादिक्षकारान्ता[नि] एकपञ्चाशदक्षराणि, कामिकाद्यष्टाविंशतिसंहिताश्च वैखरीरूपाणि वर्तन्ते। ईश्वरतत्त्वे प्रणवश्च, सदाशिवतत्त्वे सकलो बिन्दुः सकलो नादश्च, शक्तितत्त्वे सूक्ष्माभिधेयबुद्धिबीजमात्मन्यात्मनि पृथक् पृथग् भूत्वा सूक्ष्मनादात्मकस्तिष्ठति। शिवतत्त्वस्य(तत्त्वे) कारणं(ण)बिन्दुश्च। बिन्दोः शिवतत्त्वस्य च तत्त्वे भेदव्यपदेशो नास्ति। शिवतत्त्वमधिष्ठाय स्थितस्य सदाशिवस्य शक्तिः, सकलः, सकलासकलः, निष्कलः, व्यक्ताव्यक्तस्यात्मा, व्यक्तमहेश्वरः, व्यक्ताव्यक्तसदाशिवः, निष्कलशिव इति च नाम स्थितानि।

Those selves who desire the state of laya, bhoga or adhikāra get themselves initiated into the sādhakadīkṣā and by the performance of the sādhanā of the mantra-s and by the grace of the supreme Lord attain to those desired worlds; after experiencing various enjoyments they remain there until the dawn of non-attachment or till the period of great dissolution after which they attain the highest liberated state along with the vidyeśvara-s.

In the vidyātattva exist the fifty-one letters beginning from 'a' and ending with 'kṣa' as also the twenty eight saṃhitā-s (Āgama-s) such as the Kāmika in vaikharī form. In the Īśvaratattva [exists] the praṇava; in the Sadāśivatattva exist the bindu and nāda in sakala form; in the Śaktitattva exists the seed of the intellect called sūkṣma in the form of subtle nāda which is different for each self. In the Śivatattva [exists] the kāraṇabindu. There is no basic difference between the bindu and the Śivatattva. For Sadāśiva who exists as the controller of the śivatattva there are various names such as śakti, sakala, sakalāsakala, niṣkala, the self of vyakta and avyakta, vyaktamaheśvara, vyaktāvyaktasadāśiva and niṣkalaśiva.

बिन्दुलक्षणम्

एतेषु षट्त्रिंशत्तत्त्वेषु बिन्दुर्नित्यो व्यापकोऽमूर्तः परमेश्वरस्य नित्याधिष्ठेयः शब्दार्थात्मकनादादिद्वारेणात्मनां सम्यग् ज्ञानस्य कारणं भवति, अमोहकश्च, मायीयव्यतिरिक्तसमस्तवस्तूनामुपादानं जडश्च।

षडध्वानः

ततः पृथिवीमारभ्य शिवान्तानि षट्त्रिंशत्तत्त्वानि तत्त्वाध्वा। कालाग्निभुवनमारभ्यानाश्रितभुवनपर्यन्तानि भुवनानि द्विशतचतुर्विंशद्भुवनाध्वा। अकारादिक्षकारान्तान्येकपञ्चाशदक्षराणि वर्णाध्वा। व्योमव्यापिमन्त्रात्मकान्येकाशीतिपदानि पदाध्वा। मूलब्रह्माङ्गरूपाणि द्वादशमन्त्राणि मन्त्राध्वा। निवृत्त्यादिपञ्चकलाः कलाध्वा। एतेषु कलातत्त्वभुवनात्मानस्त्रयोऽध्वानो द्रव्यात्मकाः। वर्णपद-

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Characteristics of Bindu

Among these thirty six tattva-s bindu is eternal, all-pervasive, formless, and eternally under the control of the supreme Lord; by transforming itself in the form of nāda consisting of word and its meaning bindu becomes the cause of higher (spiritual) knowledge of the selves. It does not lead to confusion [unlike māyā]; it is inert and is the material cause of all except the products of māyā and it is inert.

Six paths

The thirty six tattva-s beginning from the earth and ending with Śiva are the path of tattva (tattvādhvā). The two hundred and twenty four worlds beginning from kālāgnibhuvana and ending with anāśritabhuvana are the path of world (bhuvanādhvā). The fifty one letters beginning from 'a' and ending with 'kṣa' are the path of letters (varṇādhvā). The eighty one pada-s that compose the vyomavyāpimantra are the path of pada (padādhvā). The mūlamantra, brahmamantra and aṅgamantra which are twelve are the path of mantra (mantrādhvā). The five kalā-s such as nivṛtti are the path of kalā (kalādhvā). Among these [six], three paths-kalā, tattva and

मन्त्रात्मानस्त्रयोऽध्वान: शब्दरूपा:। एतेषु भुवनाध्वा तत्त्वाध्वानमाश्रित्य वर्तते, एवं तत्त्वाध्वा कलाध्वानमाश्रित्य वर्तते। वर्णपदमन्त्रात्मकास्त्रयोऽध्वानो भुवनजशरीरापेक्षया वर्तन्ते। एतेषां षडध्वनां परमकारणं वस्तु कुण्डलिनी शुद्धमाया शुद्धविद्या ब्रह्मेति चोच्यते। तत्राऽशुद्धाध्वनां परमकारणमशुद्धमायेत्युच्यते। एते षडध्वान आत्मन: संसार:।

त्रिविधाः पशवः

षडध्वव्यतिरिक्ता नित्या व्यापकाश्चेतना: प्रतिशरीरं भिन्ना मलिना: कर्मकर्तार: कर्मफलभोक्तार: किञ्चिज्ज्ञा: किञ्चित्कर्तार: सेश्वराश्च भवन्त्यात्मान:। एते बन्धभेदेन सकल: प्रलयाकलो विज्ञानाकल इति च त्रिविधा उच्यन्ते। एतेषामात्मनां मायाबन्ध: कलादिपृथिव्यन्ततत्त्वानि, भुवनभौवनादिरूप: कर्मबन्धो

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bhuvana -are composed of substance; the [other] three-varṇa, pada and mantra-are composed of sound. Of these the bhuvanādhvā exists with the support of tattvādhvā; tattvādhvā with that of the kalādhvā; the three paths-varṇa, pada and mantra-exist with the support of the bodies in different worlds. The supreme cause of all these six paths is variously called kuṇḍalinī, śuddhamāyā, śuddhavidyā and brahma. The cause of the impure paṭh is called aśuddhamāyā. These six paths are the transmigration of the selves.

Three kinds of selves

The selves are different from the six paths [mentioned above], eternal, all-pervasive, conscious, different in each body, affected by impurity (mala), agents of action, enjoyers of the fruits of [those] actions, possessing very little knowledge and very little power of action; and [they are] controlled by the supreme Lord. These [selves] are of three types - sakala, pralayākala and vijñānākala - according to the number of bondages they possess. For these selves the tattva-s beginning from kalā and ending with earth (pṛthivī) and various worlds and the different bodies they get in those worlds is the bondage of māyā; the subtle impressions (saṃskāra) produced by various

ज्योतिष्टोमब्रह्म-हत्यादिभिरुत्पन्नोऽपूर्वाख्यसंस्काररूपः पुर्यष्टकमध्यगतः, बुद्धितत्त्वमाश्रित्य सुखदुःख-मोहात्मकफलश्च भवति।

पाशपञ्चकम्.

मलाख्यबन्ध आत्मनां ज्ञानक्रियावारक आत्मन्यात्मनि पृथक् पृथग् भूत्वा स्वकालान्तोपाध्यनेकशक्तिसहितनित्यव्यापकजडद्रव्यं भवति। बैन्दवो बन्धो विद्याविद्येश्वरादिशरीराणां कारणम्, सकलाख्यसंसारिभोगपरिकरीभूतः, सूक्ष्मादिवैखर्यन्तशब्दहेतुश्च भवति। निरोधशक्त्यात्मकबन्धो मायाकर्माणव-बैन्दवपाशचतुष्टयस्यानादिधर्महेतुः शिवशक्तिरेवोपचारात् पाश इत्युपचर्यते। एवमात्मनां बन्धाः पञ्चविधाः।

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acts such as jyotiṣṭoma and brahmahatyā, etc. which reside in the eight-fold covering (puryaṣṭaka) that cover the self is the bondage of karma, which, operating with the support of the intellect (buddhi) gives different fruits such as happiness, misery and confusion.

Five types of bondage

The bondage called mala (āṇavamala) restricts and covers the innate power of knowledge and action of the self; existing separately in each self the mala is an inert, eternal and all-pervasive substance that has many powers which come to an end at their right moment. The bondage called bindu is the cause of bodies for vidyā (mantra), vidyeśvara, etc.; it is the instrument of enjoyment of [the fruits of actions] for the sakala type of selves and it is the source of the sound [that has four levels] beginning from sūkṣma and ending with vaikharī. The bondage called nirodhaśakti [= rodhaśakti] is the cause of the beginningless property of the other four bondages, namely, māyā, karma, āṇava and bindu; it is nothing but the power of Śiva (Śivaśakti) and is figuratively called bondage. Thus the bondages of the selves are fivefold.

तत्र शुद्धाध्ववर्तिनां बैन्दवो रोधशक्तिश्चेति पाशद्वयम्। मिश्राध्ववर्तिनां त्वेतद् द्वयम्, आणवः कार्मश्चेति पाशचतुष्टयम्। अशुद्धाध्ववर्तिनां त्वेतच्चतुष्टयं मायीयं चेति पञ्चविधबन्धाः। एतेषु शुद्धाध्ववासिनां मुक्तात्मनामिव निरतिशयं सुखमेव, दुःखस्पृष्टसुखदुःखमोहाश्च न सन्ति। अतो हेतोरयं 'शुद्धाध्वा' इत्यभिधीयते। मिश्राध्ववासिनां तु निरञ्जनान् विहाय साञ्जनानां स्वा(सा)वधिसर्वज्ञतायां सत्यामपि सुखदुःखमोहाः सन्ति। अतोऽयं 'मिश्राध्वा' इत्यभिधीयते। अशुद्धाध्ववासिनां तु निरञ्जनान् विहाय साञ्जनानां केषाञ्चित् स्वा(सा)वधिसर्वज्ञतायां सत्यामप्यन्येषां किञ्चिज्ज्ञत्वं किञ्चित्कर्तृत्वं च सुखदुःखमोहाश्च सन्ति। अतो हेतोरयम् 'अशुद्धाध्वा' इत्यभिधीयते।

अत्र बैन्दवो मायीयश्चेति द्वौ पाशावागन्तुकौ, कार्मपाशस्तु प्रवाहानादिर्भोगनाश्यः। आणवपाशस्तु कूटस्थानादिः स्वपाकान्ते परमेश्वरप्रसादात्मिकया

For the selves that are in the pure path there are two types of bondage: bindu and rodhaśakti. For those of the mixed path the bondages are fourfold: these two mentioned above as well as āṇava and karma. For those [selves] of the impure path there are five types of bondages: along with the four referred above there is also the bondage of māyā. Of these, there exists nothing but happiness for those selves of the pure path as for the liberated selves; and [for them] there is no happiness which is mixed with misery nor misery nor mental confusion. Because of this reason it is called the pure path. In the mixed path except for those without mala for others with mala though there is omniscience with certain limitations there are happiness, misery and confusion. Because of this reason it is called the mixed path. In the impure path except for those selves without mala for others with mala though there is omniscience with certain limitations there are happiness, misery and confusion along with limited knowledge, limited agentship [= limited potency]. Because of this reason it is called the impure path.

Among these [bondages] the two, namely, bindu and māyā are incidental; the bondage of karma is eternal like the flow of the river and is destroyed by the experience of the fruits [of

दीक्षया निवर्त्यः। कार्मपाशस्तु विज्ञानयोगसंन्यासैर्भोगेन वा क्षीयते। एते ज्ञानादयः शास्त्रद्वारात् सम्पद्यन्ते।

पञ्चविधानि शास्त्राणि

तानि च शास्त्राणि. पञ्चविधानि—लौकिकम्, वैदिकम्, आध्यात्मिकम्, अतिमार्गम्, मान्त्रं चेति। लौकिकं त्वायुर्वेददण्डनीत्यादिदृष्टफलं शास्त्रम्। वैदिकं च वेदेषु क्रियाभागमुद्दिश्य ज्योतिष्टोमादिपुण्यसम्पादितस्वर्गादिसाधकमीमांसाशास्त्रं च वेदविषय(या)पौरुषेयसाधकम्, पदार्थप्रमाणयोः परीक्षां कुर्वद्भी ऋषिभिः प्रणीते न्यायवैशेषिके शास्त्रे च। एतत्त्रितयं दृष्टादृष्टफलं शास्त्रम्। आध्यात्मिकं

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actions]. The bondage of āṇava, on the other hand, is eternally immutable and is destroyed at the time of its ripening and by the [act of] initiation which is of the form of the grace of the supreme Lord. The bondage of karma is destroyed either by supreme divine knowledge or by the practice of yoga or by renunciation or by undergoing the experience [of the fruits of action]. These supreme knowledge, etc. are gained through the scriptures.

Five-fold scriptures

These scriptures are fivefold: laukika, vaidika, ādhyātmika, atimārga and māntra. Those sciences such as the Āyurveda, the science of jurisprudence that have direct and perceptible results belong to the laukika type. The Mīmāṃsā system of philosophy which concerns itself with the ritual section of the Veda and which [seeks to] establish the [existence of] heaven as the fruit of holy acts such as the jyotiṣṭoma and other [sacrifices explained in the Veda] and which seeks also to prove that the Veda is not of human origin and the system of Nyāya-Vaiśeṣika brought forth by the sages who analyse the instruments of knowledge such as the word and its meaning belong to the vaidika type. These three types of scriptures (Mīmāṃsā, Nyāya and Vaiśeṣika) have their results both known and unknown. The Sāṃkhya, Pātañjala [yoga] and the Vedānta systems whose goal is the knowledge of ātman and which are brought forth by

तु सांख्य-पातञ्जल-वेदान्ताख्यान्युपनिषद्धागमुद्दिश्य ऋषिभिः प्रणीतान्यात्मज्ञानफलानि शास्त्राणि। अतिमार्गं तु शास्त्रं रुद्रप्रणीतानि पाशुपतकापालमहाव्रतानि। मान्त्रं तु शिवप्रणीतसिद्धान्तशास्त्रम्।

मीमांसाशास्त्रम्

मीमांसाशास्त्रस्य वक्ता भगवान् जैमिनिः। अनेन शास्त्रेण तु प्रतिपाद्यमानोऽर्थः — वाक्यलक्षणं च, वेदा अपौरुषेया इति च, प्रपञ्चो नित्य इति च। इष्टापूर्तं कर्मानुष्ठेयमिति च कर्मानुष्ठानमेवानुष्ठातुः स्वर्गादिसाधनमिति च, भौतिकशरीरेन्द्रियेभ्योऽन्ये आत्मानः, एते चानेके, एतेभ्य आत्मभ्यो विलक्षण ईश्वरः कश्चिन्न भवति, इति च प्रतिपादितम्।

वैशेषिकशास्त्रम्

वैशेषिकशास्त्रेण तु प्रतिपाद्यमानोऽर्थः — पृथिव्यप्तेजोवायव इति भूतानि चत्वार्यनित्यानि, एतेषां कारणानि तत्तन्नामानो भिन्नाः परमाणव इति च,

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the sages on the basis of texts [called] Upaniṣad belong to the ādhyātmika type. The Pāśupata, Kāpāla and Kālāmukha systems brought forth by Rudra belong to the atimārga type. The Siddhānta system brought forth by Śiva is the māntra type.

Mīmāṃsā system

The expounder of the Mīmāṃsā system is the sage Jaimini. The subject matters expounded in this system are: Definition of a sentence, the [theory] that the Veda-s exist eternally [and are not of human origin] and the [theory] that the world is eternal. Also expounded [in this system] are: the view that the [enjoined] rites such as iṣṭa and pūrta should be performed, that the rites which are performed are the only cause of procuring heaven, etc. for the performer, that the selves are different from the physical body, that these [selves] are manifold and that there is no supreme Lord (Īśvara) different from these selves.

Vaiśeṣika system

The subject matters expounded in the Vaiśeṣika system are: The four elements— earth, water, fire and air— are not eternal; the causes of these [elements] are the respective atoms

एतेभ्योऽन्यच्छब्दकारणं नित्यं व्यापकं पञ्चममाकाशात्मकभूतमिति च। एतस्मादन्यो नित्यो काल ईश्वरश्च दिशश्च। एतेभ्यो भूतकारणशरीरेन्द्रियेभ्योऽन्येऽमूर्ता नित्या आत्मानोऽनेके। एतेभ्यो व्यतिरिक्तं नित्यं ज्ञानहेतुकं मन आत्मन्यात्मन्यभिधीयमानमनादि। पृथिव्यप्तेजोवाय्वाकाशकालदिगात्ममनांसीति नव द्रव्याणि। एतेभ्यो व्यतिरिक्तः शुक्लादिगुणपदार्थः, एतस्मादन्य उत्क्षेपणादिः कर्मपदार्थः। अतोऽन्यो गोत्वादिः सामान्यपदार्थः। पटे शौक्ल्यमित्यादिः समवायपदार्थः। एतेभ्यो द्रव्यगुणकर्म-सामान्यसमवायेभ्यः पञ्चभ्योऽन्यो विशेषपदार्थः। एतेषु षट्सु आत्मनः पदार्थतत्त्वस्य मनःसंयोगाद् ज्ञानमुत्पद्यते। अनेन पुण्यापुण्यात्मकं कर्मानुष्ठानमुत्पद्यते, अनेन पापात् पापात्मकं कर्मानुष्ठानमुत्पद्यते, पुण्यात् पुण्यात्मकं कर्मानुष्ठानमुत्पद्यते। अनेन शरीरेन्द्रियाणि च। पुण्यापुण्यवशेन स्वर्गनरकप्राप्तिः। सर्वस्य निर्वाहक ईश्वरः। अस्य

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of the same name and they are different. The fifth one, the ether, which is different from them is the cause of sound; [it is] eternal and all-pervasive. Different from all these five are Time, the Lord and the directions which are eternal. The selves who are innumerable and eternal are different from the elements, their causes, the body and the sense organs. Different from all these is the mind which is eternal and the cause of knowledge; [it is] different for each self and is beginningless.

Earth, water, fire, air, ether, time, direction, self and mind are the nine substances; quality (guṇa) such as white is a substance different from all these; action (karma) such as throwing above is a substance different from this [guṇa]. Different from this is the substance, [namely,] universal (sāmānya) such as cowness. Inherence (samavāya) is a substance [expressed in such instances] such as whiteness in the cloth. The substance [called] speciality (viśeṣa) is different from substance [numbering nine], quality, action, universal and inherence. Among these six substances knowledge for the self arises due to contact with mind. Due to this [knowledge] arises the performance of meritorious and non-meritorious acts. From sins sinful acts and from merits meritorious acts are born; due to that physical body and sense-organs [are born]. According to sins and merits

मन:संयोगाद् ज्ञानोत्पत्ति:, न तु स्वत: प्रसिद्धं ज्ञानम्। इत्थम्भूतेन शरीरिणां साधर्म्यवैधर्म्यज्ञानेन कर्मक्षयो भवति। मन:संयोगजनितज्ञानं विना पाषाणकल्पो भवति। अयमेव मोक्ष इति च, वेदा ईश्वरकर्तृका इति च।

न्यायशास्त्रम्

न्यायशास्त्रेण तु प्रतिपाद्यमानोऽर्थ: — प्रत्यक्षादिप्रमाणानि प्रमेयसिद्धार्थ-ज्ञेयानि च वैशेषिकोक्तक्रमेणैव। पदार्था एते षोडशविधा इति च, मोक्षलक्षणं च एतेषूक्तप्रकारमिति च, ईश्वरपदार्थ: प्रयोक्ता नित्य इति च। एतच्छास्त्रद्वयप्रणेतारौ कणादाक्षपादौ च।

सांख्यशास्त्रम्

सांख्यशास्त्रेण प्रतिपाद्यमानोऽर्थ: — नित्या, व्यापिका, जडरूपा, समस्तवस्तूनां कारणम्, सत्त्वरजस्तमसां साम्यावस्था, अमूर्ता च प्रकृतिरियम्। प्रकृतिश्चतुर्विंशति-

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one gets hell or heaven. Īśvara is the administrator of everything. Due to association with mind knowledge arises in Him; there is no innate [knowledge] for Him. By this type of similar and dissimilar knowledge the karma is exhausted for the embodied selves. [The self] remains like a stone without this knowledge which arises through contact with the mind. [It is also taught] that this is the state of liberation and that the Veda-s are composed by Īśvara.

Nyāya system

The subject matters expounded in the Nyāya system are: The instruments of knowledge such as perception and the objects that are to be known are the same as explained in the Vaiśeṣika system. That the total categories are sixteen, the state of liberation is as expounded herein [in this system] and that the category of Īśvara is the [supreme] controller and is eternal. The originators of these [two] systems are Kaṇāda and Akṣapāda respectively.

Sāṃkhya system

The subject matters expounded in the Sāṃkhya system are: Prakṛti is the matter which is eternal, all-pervasive, inert,

तत्त्वमिति च। एतत्कार्यं बुद्धितत्त्वमारभ्य पृथ्वीतत्त्वान्तानि त्रयोविंशतितत्त्वानीति च। एवम्भूतचतुर्विंशतितत्त्वेभ्योऽन्ये नित्या व्यापका अमूर्ता नानाविधाः सर्वकृत्सर्वज्ञत्वरहिता ज्ञानमात्रस्वरूपा आत्मानः। एवं पञ्चविंशतितत्त्वमिति च। एतेषां मुक्तिदशायां संसारदशायां च निर्विशेषं स्वरूपेऽशुद्धिर्नास्तीति च। अनादिसिद्धाया बुद्धिगताया अविद्याया वशात् सांसारिकसुखदुःखज्ञानमुपपद्यत इति च। प्रकृतिपुरुषविवेकज्ञानादविद्याया विनाशो मोक्ष इति च। आत्मभ्यो व्यतिरिक्त ईश्वर इति न कश्चिदिति च। एतच्छास्त्रप्रणेता कपिलः।

पातञ्जलशास्त्रम्

पातञ्जलशास्त्रेण तु प्रतिपाद्यमानोऽर्थ इत्थम्— प्रकृतिप्राकृते चात्मानश्च बन्धमोक्षौ च, विवेकज्ञानवद् योगश्च, योगपरिकर इति च। षड्विंशतितत्त्वमीश्वर

[the material] cause of everything [in the universe], without form and is [nothing but] the state of equilibrium of sattva, rajas and tamas. It is also the twenty fourth tattva. The twenty three tattvas beginning from intellect (buddhi) and ending with earth (pṛthivī) are its effects. Different from these twenty four tattva-s are the selves that are eternal, all-pervasive, without form, multifarious, without the power of omnipotence and omniscience and possess only knowledge. Thus there are twenty five tattva-s. For these selves in both the states of liberation and transmigration there is no impurity in their essential nature. Due to the power of nescience which is beginningless and which resides in the intellect knowledge related to happiness, unhappiness and transmigration arises. Liberation is the destruction of nescience effected by the discriminatory knowledge of prakṛti and puruṣa. There is no Īśvara different from the selves. The originator of this system is Kapila.

Pātañjala system

The subject matters expounded in the Pātañjala system are thus: The matter and its effects, the selves, bondage and liberation, [practice of] yoga accompanied by discriminatory knowledge and the accessories of yoga. Īśvara is the twenty sixth

एकः। अस्यात्मभ्यो विशेषः। स्वाधिष्ठानता निर्मा(र्वा)णं चेत्याख्यावत्। केवलवस्तुस्वरूपसाधारणं चात्मज्ञानोपदेष्टृत्वं चेति। एतच्छास्त्रप्रणेता पतञ्जलिः।

चतुर्विधा वेदान्तिनः

वेदान्तवादिनस्तु चतुर्विधाः — भास्करीयाः, मायावादिनः, शब्दब्रह्मवादिनः, क्रीडाब्रह्मवादिनश्चेति। एतेषु भास्करीयाणां शास्त्रप्रतिपाद्यमानोऽर्थः — जडाजडात्मकसुरनरतिर्यगादिको वस्तुराशिरखिलो लोको ब्रह्मणः परिणामः। एतद् ब्रह्म सच्चिदानन्दात्मकं नित्यं व्यापकं च। एतदेवेश्वरो भवति। अस्य विकारत्वस्याज्ञानात् परिवर्तते संसारोऽयम्। एक एव परमार्थतः सत्यम्, अस्य विकाराणां च विकारत्वात्। वेदान्तज्ञानेन च शरीरव्यतिरिक्तमात्मस्वरूपं भासते। तत्तत् परब्रह्मैवेति वेदनेन तल्लयो मोक्ष इति च प्रतिपादयन्ति।

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tattva. He is different from the selves in that He is completely independent and He expounds the common properties of all objects as well as the knowledge related to self. Nirvāṇa is nothing but existing fully under one's own control. The originator of this system is Patañjali.

Four types of Vedānta

The adherents of the Vedānta system are of four types: Followers of Bhāskara, of māyāvāda, of śabdabrahma and of krīḍābrahma. Among them the subject matters expounded in the system of Bhāskara are: The entire universe composed of inert objects and conscious beings and [populated by] gods, humans and animals is nothing but the transformation of Brahman. This Brahman is of the form of sat, cit and ānanda; [it is] eternal and all-pervasive. It is this which becomes the Lord [of the universe]. The transmigratory cycle goes on because of the ignorance [of the fact] that [it is Brahman which] transforms [itself]. The ultimate reality is only one and all modifications are His transformations. By the knowledge of Vedānta the nature of self (ātman) shines forth. Getting [oneself] dissolved in [Brahman] by knowing that each and everything is the supreme Brahman is liberation (mokṣa).

मायावादिनस्तु पूर्वोक्तं परब्रह्मैव परमार्थतः सत्यम्, दृश्योऽन्योऽखिलांशोऽसत्यः, शुक्तिकायां रजतवत्। जगदुपादानं मायेयं ब्रह्मवत् सत्या च न भवति, शशविषाणवदसत्या च न भवति। मायाया विलक्षणं ब्रह्मस्वरूपम्, वेदान्तज्ञानेन स्वयमिति वेदनं मोक्ष इति प्रतिपादयन्ति।

शब्दब्रह्मवादिनस्तु कारणं परं ब्रह्म प्रमेयदशायां शब्दब्रह्मात्मकं भवति। अस्य विकारो जडाजडात्मकं समस्तवस्तु विनाशि, अविनाशि वस्तुतः शब्दात्मैव तदेवं स्वरूपं भवतीति च वेदनं मोक्ष इति च प्रतिपादयन्ति।

क्रीडाब्रह्मवादिनस्तु पूर्वोक्तं ब्रह्मैवाहम्, अहमेकाकी न भवामि, अहमेवोच्चावचैर्विकारवस्तुभिः सह बहुधा क्रीडामीत्यभिसन्धिना ब्रह्म भवति बहु। तद्वस्तु नित्यं वस्तु स्वयमित्युपलब्धिर्मोक्ष इति च प्रतिपादयन्ति। एतेषां चतुर्णां मतानां प्रणेता व्यासः।

The system of māyāvāda propounds [as follows]: Brahman as explained before is the ultimate reality; everything that is seen (= perceived) is false just as silver [that appears] in the mother of pearl. Māyā, the material cause of this world, is neither real nor unreal like the hare's horn. The essential nature of Brahman is different from māyā; to know that one's self is Brahman through the knowledge of vedānta is liberation (mokṣa).

The system of śabdabrahman [holds as follows]: Brahman, the cause in the transmigratory state, is of the form of sound (śabda); everything--inert and conscious being--is its transformation and is non-eternal. Really the non-perishable is the sound and to know thus is liberation.

The system of krīḍābrahman [holds that]: "I am that brahman explained before, and I am not alone"; Brahman becomes manifold with the idea that 'I along with different type of things play in many ways'. To know that all these and the self are nothing but that eternal Brahman is liberation. The originator of all these four schools [of Vedānta] is Vyāsa.

आस्तिकनास्तिकशास्त्राणि

मीमांसक-वैशेषिक-न्याय-सांख्य-पातञ्जल-वेदान्ता इति षट् शास्त्राणि वैदिकानि। एतेषु वेदान्त एवाद्वैतशास्त्रम्। इतराणि पञ्च भेदशास्त्राणि। एतत्षट्कं विना वेदबाह्यानि नास्तिकशास्त्राणि।

लोकायतशास्त्रम्

तानि शास्त्राणि कानीति चेत्, बौद्धमार्हतं लोकायतिकं चेति त्रीणि। एतेषु त्रिषु लोकायतिकशास्त्रेषु तु प्रतिपाद्यमानोऽर्थः— प्रत्यक्षमात्रं प्रमाणम्। प्रत्यक्षाः पृथिव्यप्तेजोवायवः सत्याः। एतेषां समुदायशरीरमेव आत्मा। देहवृद्ध्या ज्ञानवृद्धिः स्यात्, देहे क्षीणे ज्ञानं क्षीणं स्यादिति च। ईश्वर इति न कश्चित्। दृष्टे सुखदुःखे एव स्वर्गनरकौ। शरीरे नष्टेऽनष्टव्यं किमप्यदृष्टं नास्ति। अत एव शरीरं विनाऽऽत्मेति कश्चिदन्यो न भोक्तेति। लोकायतिकशास्त्रप्रणेता बृहस्पतिः।

Āstika and Nāstika systems

Mīmāṃsā, Vaiśeṣika, Nyāya, Sāṃkhya, Pātañjala and Vedānta are the six vaidika systems. Among these Vedānta is the only non-dualistic system; the other five are dualistic. Other than these six which are outside the vedic fold are the nāstika systems.

Lokāyata system

If it is asked what are those [nāstika systems it is replied that] they are three: Bauddha, Ārhata and Lokāyatika. Among these three the subject matters propounded by the Lokāyata system are: Direct perception is the only instrument of cognition. The earth, water, fire and air that are directcly perceived are the only reality. The mixture of these [four] is the self. By the growth of the body knowledge increases and by the decay of the same knowledge [also] decreases. There is nobody such as Lord (Īśvara). Heaven and hell are nothing but happiness and misery perceived directly. There is nothing that is called the unseen (adṛṣṭa) that survives when the body is destroyed. Because of this reason there is no separate enjoyer called self (ātman) other than the physical body. Bṛhaspati is the originator of the Løkāyata system.

बौद्धशास्त्रम्

बौद्धे तु प्रतिपाद्यमानोऽर्थः — पृथिवीतत्त्वमारभ्य बुद्धितत्त्वान्तत्रयोविंशति-तत्त्वानि सन्ति। एतेषु बुद्धितत्त्वं प्रधानम्। पाञ्चभौतिके शरीरे बुद्धितत्त्वमेवात्मा भवति। तदेव प्रधानम्। एतद् बुद्धितत्त्वमारभ्यार्वाग् वस्तुराशिरखिलः क्षणिकः। अन्यथा स्थिर आत्मा च ईश्वरश्च— इत्येतदुभयं नास्ति। एतच्छास्त्रोपदेष्टा सुगत एव। उपास्यमोक्षस्तु जलप्रवाहवन्नित्यानुभूयमानज्ञानसन्ततिः। दुःखसुखस्पर्शं विना शुद्धचित्सन्ततिरेव स्यादिति केचित्। क्रमात् क्रमात् प्रवर्तमानो दीपः क्षीणयोस्तैलवर्त्योर्यथा नश्यति, तथा ज्ञानसन्ततिनाश एव मोक्ष इति केचित्। एते सौत्रान्तिक-वैभाषिक-महायानिक-माध्यमिका इति चतुर्विधा भवन्ति। एतेषु केचित् प्रत्यक्षोऽखिलो वस्तुराशिरसत्यः, ज्ञानसन्ततिरेव सत्येति। केचिदयमखिलो वस्तुराशिरस्ति, अपितु क्षणिक इति च।

Bauddha system

The subject matters propounded in the Bauddha system are: Beginning from earth (pṛthivī) and ending with intellect (buddhi) there are twenty three tattva-s; among these the intellect is the important one. In the body composed of five elements the intellect is the self. Only that is important. All objects beginning from intellect are momentary. Other than this there is neither a stable self nor a god. The originator of this system is Sugata. The liberation to be attained is nothing but a continuous stream of consciousness experienced to be eternal like a stream of water. Some hold that it is a continuous stream of pure consciousness without the touch of misery or happiness. Still others hold that liberation is nothing but the destruction of this continuity of consciousness just as the light of the lamp that burns continuously gets destroyed when the wick and the oil are exhausted. These Bauddha-s are fourfold as sautrāntika, vaibhāṣika, mahāyānika and mādhyamika. Some among them [hold] that the entire objective world that is perceived is unreal and only the continuous stream of knowledge is real. Others [hold] that the enire objective world exists but is momentary.

आर्हतशास्त्रम्

अथार्हतैस्तु प्रतिपाद्यमानोऽर्थ:— आर्हतशास्त्रप्रणेताऽर्हन्नत्रानादिसिद्ध:। जीव इति कोऽपि पदार्थोऽनादिदोषसहितो वर्तते। अयं जीव: स्थूलदेहे क्षीणे क्षीणो वृद्धे वृद्ध इति च। अन्यानीन्द्रियाण्यपि सन्ति च। एतत्सर्वं नाम हिंसाऽहिंसेति वा अस्ति नास्ति काय इति शब्देन वक्तव्यम्। आर्हदुक्तशास्त्रोक्तज्ञानेन चैतच्छास्त्रोक्ततप्तशिलाशयनादितपोभिश्च जीवानां हिंसादयो दोषा: क्षीयन्ते। एवमर्हन्निव क्षीणदोषो भवेदिति च। एतानि शास्त्राणि, एते पदार्था: सन्ति न सन्ति वेति पृच्छ्यमाने— अस्ति च, नास्ति च, अस्ति नास्तीति च त्रिविधेन उच्यते इति च। एतत्त्रयं वेदबाह्यम्। ईश्वर इत्येकोऽनादिगतो न इति च। ते आचररहिता नास्तिका उच्यन्ते।

Ārhata system

The subject matters propounded in the Ārhata system are: The originator of the Ārhata system is Arhan who exists beginninglessly. A category called self (jīva) exists since beginningless time accompanied by the impurity. This self increases when the gross body grows and decreases when the body decays. Other sense organs also exist. All these are referred by the words hiṃsā and ahiṃsā or by astikāya and nāstikāya. By the practice of such penances as sleeping on the hot rocks that are explained in the scriptures expounded by the Arhan and by the knowledge of those scriptures the impurities like hiṃsā of the selves are destroyed. Thus he becomes free from all impurities like Arhan. When it is questioned whether these scriptures and these categories do exist [they reply] that they exist, they do not exist and they exist and do not exist. These three [systems of philosophy] are outside the Vedic fold. They do not [believe that] there is an Īśvara who exists beginninglessly. They are devoid of any establishd rule of conduct and [hence] are called heretics (nāstika).

वैदिकशास्त्राणि षट्

वैदिकशास्त्राणि षट्। तेषामुत्पत्तिभूर् ऋग्यजु:सामाथर्वाण इति वेदाश्चत्वार:। एतेषामङ्गानि छन्दोविचिति-कल्प-शिक्षा-व्याकरण-निरुक्त-ज्योतींषीति षट्। मन्त्ररूपेण ब्राह्मणरूपेण, विधिदोषे(रूपे)ण च ब्राह्मणादिवर्णधर्माणां ब्रह्मचर्याद्याश्रमधार्माणां प्रतिपादनं च, उपनिषद्भागै: प्रकृतिपुरुषेश्वरप्रतिपादनं च वेदानां प्रमेयार्था:। एवं वेदसिद्धाचारस्य प्रवर्तका:, शौचादिव्यवहारस्य प्रायश्चित्तस्य च नियामका मन्वादिधर्मशास्त्राण्यष्टादश। एतेषां प्रणेतारो मन्वादयो महर्षय:।

पाञ्चरात्रशास्त्रम्

वासुदेवप्रणीतपाञ्चरात्रेण तु प्रतिपाद्यमानोऽर्थ:— प्रोक्तचतुर्विंशतितत्त्वगुणतत्त्वोपरि पञ्चविंशतितत्त्वं वासुदेव इत्याख्यम्। न किमपि परतत्त्वमेतस्मात्

Six Vedic Systems

The vedic systems are sixfold; the four Veda-s namely, Ṛk, Yajus, Sāma and Atharva are the birth place of these [six] systems. Metrics, (chandoviciti), Ritual texts (kalpa), Science of proper articulation and pronunciation of vedic texts (Śikṣā), Grammar (vyākaraṇa), Science of etymology (nirukta) and Astrology (jyotiṣa) are their six limbs. The basic subjects [dealt with] in the Veda-s which are in the form of mantra and brāhmaṇa and also in the form of injunction [and prohibition] are: The duties of various castes such as brahmins, the duties of various stages of life such as that of student of Veda (brahmacarya); in the form of Upaniṣad-s they deal with prakṛti, puruṣa and Īśvara. Thus the texts that propound the Vedic religion and govern the various conducts such as purity and expiation are the eighteen Dharmaśāstra texts such as the Manu[dharma]; these are composed by Manu and others.

Pāñcarātra System

The subject matters dealt with in the Pāñcarātra scriptures are: The twenty fifth tattva which is above guṇatattva, the twenty fourth, is called Vāsudeva. There is no other supreme tattva than this (Vāsudeva). Four vyūha-s, namely, Kṛṣṇa,

परतत्त्वात्। कृष्ण-अनिरुद्ध-मकरध्वज-रौहिणेया इति चत्वारो व्यूहा जगत्सृष्ट्यर्थमुत्पद्यन्ते। एतैश्चतुर्भिर्जडाजडात्मकं वस्तु समस्तं सृज्यत इति च। वेदान्तेषु परिणामवादिभिरुक्तवदखिलं वासुदेव इति च। वेदेषु पुरुषार्थो नास्ति, पाञ्चरात्रेषु पुरुषार्थाः सन्ति। अतः पाञ्चरात्रोक्तक्रमेण दीक्षयित्वा वासुदेवं समाराध्य वासुदेवस्वरूपे लयो मोक्ष इति च।

इतिहासपुराणानि

इतिहासपुराणैस्तु प्रतिपाद्यमानोऽर्थः— वैदिकधर्माणां च सांख्यपातञ्जलप्रतिपाद्यार्थानां च पाञ्चरात्रपाशुपतशैवोक्तार्थानां च सृष्टिसंहारयोश्च वंशानां च मन्वन्तराणां च वंशानुचरितानां च प्रतिपादनं च। इतिहासो महाभारतम्। पुराणान्यष्टादश। एतेषां कर्ता वेदव्यासः। पञ्चविंशतितत्त्वमात्मेति पदार्थः। दीक्षया मुक्तो भवतीति च पुराणानां प्रमेयार्थाः।

Aniruddha, Makaradhvaja and Rauhiṇeya are created in order to bring forth the world. By these four the entire universe consisting of inert as well as conscious entities is created. Like the advocates of transformation (pariṇāmavāda) belonging to Vedānta system this system also [holds] that everything is Vāsudeva. [They also hold] that the Veda-s do not speak of any ultimate human end while the Pāñcarātra system describes it; liberation is the complete merger [of oneself] into Vāsudeva after getting initiated according to the Pāñcarātra tradition and by worshipping Vāsudeva.

Itihāsa and Purāṇa

The subject matters expounded in the Itihāsa and the Purāṇa-s are: The Vedic practices, concepts of Sāṃkhya, Pātañjala, Pāñcarātra, Pāśupata and Śaiva, creation and dissolution of the world, history of various royal dynasties, that of aeons like manvantara-s and the legends [connected with] different dynasties. Mahābhārata is called Itihāsa; purāṇa-s are eighteen. Vedavyāsa is the author of all of them. The category of Ātman is the twenty fifth tattva. The main teaching of the Purāṇa-s is that one is liberated through initiation.

अतिमार्गत्रये पाशुपतशास्त्रम्

अतिमार्गत्रयमुच्यते। [तत्र] पाशुपतशास्त्रेण तु प्रतिपाद्यमानोऽर्थः— आत्मानो बहवो व्यापका नित्याः कार्यकारणसंयोगजातास्तु परस्परभिन्नाश्च। एतेषामाणवमलं नास्ति। मायामलेन कार्मपाशेन च सांसारिकाः सुखदुःखान्यनुभवन्ति। वैराग्योत्पत्तौ शास्त्रोक्तक्रमेण दीक्षिते परमेश्वरस्य ज्ञानगुणः संक्रान्तो भवति। पुत्रेषु कुटुम्बधुरं निधाय संन्यासवन्त इव आत्मसु ज्ञानं संक्रमय्य ईश्वरः स्वाधिकारादुपरतो भवति।

महाव्रतशास्त्रम्

महाव्रतानां तु प्रतिपाद्यमानोऽर्थः— आणवमलेन सह पाशुपतोक्तप्रकारेणैव कार्ममायात्मकबन्धमुक्तानामात्मनां संसारदशायामपि ज्ञानशक्तिरेव, न क्रियाशक्तिः।

Three Atimārga Systems

Pāśupata System

Now are explained the three atimārga systems. There the subject matters expounded by the Pāśupata system are: Selves are many, all-pervasive, eternal, born out of union of cause (kāraṇa) and effect (kārya) and are mutually different. For them there is no impurity called āṇavamala; they experience pain and pleasure and undergo transmigration due to the impurity of māyā (māyāmala) and the bondage of karma. When detachment arises and [accordingly] when [the self] is initiated into the [Pāśupata] practices the quality of [highest] knowledge of the Supreme Lord gets transferred to [the self]. The Lord retires from His responsibilities after transferring His knowledge to the selves just as [old men] take to renunciation after entrusting the responsibilities of the family onto their sons .

Mahāvrata System

The subject matters expounded by the Mahāvrata system are: [Unlike Pāśupata-s] they accept the existence of āṇavamala; those selves that are liberated from the cluthches of the bondages such as karma and māyā have only the power of knowl-

शास्त्रोक्तक्रमेण दीक्षिता अस्थिधारणादिशास्त्रोक्तचर्यानुष्ठातारो मुक्ता भवन्ति। ते च मुक्ता: केवलं ज्ञानशक्तिमन्त एव। ज्ञानशक्तिक्रियाशक्तिद्वयं तु परमेश्वरस्यैकस्यैवेति।

कापालिकशास्त्रम्

कापालिकानां तु प्रतिपाद्यमानोऽर्थ:— पाशुपतमहाव्रतोक्तक्रमेण आत्मलक्षणं बन्धलक्षणं चास्ति। शास्त्रोक्तक्रमेण दीक्षितेन दिने दिने श्यामैकध्वजपताकायां व्याप्तायां मनुष्यकपाल(ले) भिक्षामटित्वा भोक्तव्यमिति च, महाव्रतानामिव मोक्ष इति च। पाशुपत-महाव्रत-कापालानां शास्त्राणामतिमार्गाणां वक्तारो मायातत्त्वविद्यातत्त्ववासिनस्त्रयो रुद्रा:।

सिद्धान्तशास्त्राणि

अदृष्टशास्त्रभूतसिद्धान्तशास्त्रस्य इह लोके विश्वासजनकं परमेश्वरेण तत्पुरुषाघोरवामदेवसद्योजातनामभिश्चतुर्भिरधोवक्त्रैरनुगृहीतैर्विज्ञानकेवलैरेतदेव

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edge and not the power of action in their worldly life. Those who are initiated into the system according to the scriptures get liberation by performing those acts explained in the scriprures such as wearing the bones, etc. The liberated have only the power of knowledge whereas the powers of knowledge and action belong only to the Supreme Lord.

Kāpālika System

The Kāpālika-s hold the same views regarding the selves and bondage as do the Pāśupata-s and the Mahāvrata-s; Those who are initiated according to the scripture attain liberation as conceived by the Mahāvrata-s by daily performing those acts such as unfurling the black-flag and eating the food that has been begged as alms in human skull. The expounders of the scriptures of the Pāśupata, Kālāmukha and Kāpālika are three Rudra-s who reside in the māyātattva.

Scriptures of the Siddhānta System

In order to instill faith in the minds [of people of this world] with regard to the scriptures of the Siddhānta system which deal with other-worldly matters, four Rudra-s of the

तत्संज्ञैश्चतुर्भिरुक्तानि गारुड-दक्षिण-वाम-भूतानीत्यध:स्रोतांसि चत्वारि शास्त्राणि। एतेषां गारुडतन्त्रेण तत्पुरुषं ब्रह्म स्वरूपवद् ध्यात्वा पूजनीयमित्युच्यते। अनेन शास्त्रेण तु प्रत्यक्षं सर्पचिकित्सार्थं मन्त्रौषधविषयाणि चोक्तानि। दक्षिणतन्त्रेषु अघोरं ब्रह्म स्वरूपवद् ध्यात्वा पूजनीय: परमेश्वर इति च, योगेन परमेश्वर: प्रत्यक्षीकार्य इति चोक्तम्। शत्रुजयाय मन्त्रयोगश्च। वामतन्त्रेण वामदेवो ब्रह्मस्वरूपवद् ध्यात्वा पूजनीय:। अनेन शास्त्रेण रसवादाद्युक्तम्। भूततन्त्रेण सद्योजातं ब्रह्मस्वरूपवद् ध्यात्वा परमेश्वर: पूजनीय इत्युक्तम्। भूत-प्रेत-पिशाच-चिकित्सार्थं मन्त्रौषधानि च।

शक्तितत्त्ववासिना केनचिदात्मना शाक्तं तन्त्रमुक्तम्। भास्करीयवेदान्तवादि-प्रोक्तवज्जडाजडमखिलं शक्तिपरिणतिरित्युक्ततन्त्रस्याभिमतम्। तान्यध:स्रोतांसि

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level of vijñānakevala with the blessings of the four lower faces— Tatpuruṣa, Vāmadeva, Aghora and Sadyojāta of Śiva— expounded the four streams [of scriptures] — Gāruḍa, Dakṣiṇa, Vāma and Bhūta. Of these [four] the Gāruḍa [system] expounds that the Tatpuruṣa [face] has to be clearly meditated and worshipped; the mantra-s and herbal medicines for the cure of snake-bites are [also] clearly expounded [by this system]. The Dakṣiṇa system preaches that the Aghora face [of the Lord] is to be clearly meditated and worshipped and also that by the practice of yoga the supreme Lord can be directly perceived. [It also expounds] the science of mantra for conquering enemies. By the Vāma scriptures are taught that the Vāma face has to be clearly meditated and worshipped as also the science of alchemy. The Bhūtatantra preaches that the Sadyojāta face of the Lord is to be clearly meditated and worshipped; it also expounds the mantra-s and medicines for the cure of [various ailments caused by] spirits, ghosts.

By some self that resides in the śaktitattva the scriptures of the śākta tradition were expounded. These scriptures hold, like the followers of Bhāskaravedānta, that the entire universe comprising of inert as well as conscious entities is the transformation of śakti. These lower streams [of scriptures] are brought

चत्वारि च साक्षात् शिवप्रणीतानि भवन्ति। कौलयामलादिशास्त्राणि मनुष्यैर्मत्स्येन्द्रनाथादिसिद्धैरुक्तानि।

शास्त्रतारतम्यम्

लोकायतज्ञानिनां पृथिव्यप्तेजोवायूनां चतुर्णां भूतानां ज्ञानेन तत्तदर्वाक् प्रपञ्चजननं विरमति। आर्हतानां गुणतत्त्वादर्वाक्तत्त्वाज्जन्म विरमति। न्यायवैशेषिकयोर्बुद्धितत्त्वान्तसंसारो विरमति। बौद्धानां बुद्धितत्त्वादर्वाक्तत्त्वाज्जन्म विरमति। सांख्यानां प्रकृतिपुरुषयोर्विवेकज्ञानेन सत्य(त्त्व)प्रकृतेरुपरि मिश्राध्वविषयस्य तत्त्वज्ञानस्या-संभवादशेषकर्मनाशानुत्पत्तेर्विज्ञानकैवल्यं नास्ति। पाञ्चरात्राणां प्रकृतेरर्वाक् संसारो विरमति। वेदान्तिनां पुरुषतत्त्वप्राप्तिः स्यात्। पौराणिकानां रागतत्त्वप्राप्तिः स्यात्। कापालिकानां कलातत्त्वप्राप्तिः स्यात्। पाशुपतानां मायातत्त्वप्राप्तिः स्यात्। महाव्रतिनां विद्यातत्त्वप्राप्तिः स्यात्। स्रोतोऽन्तरगारुडदक्षिण-वाम-भूततन्त्रेषु दीक्षितानां शक्तितत्त्वस्थितिनिवृत्ति-प्रतिष्ठा-विद्या-शान्ति-

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down directly by Śiva; those of the Kaula and Yāmala are brought down by Matsyendranātha and others.

Gradation of scriptures

For the followers of the Lokāyata system by the knowledge of the four elements, earth, water, fire and air, there is no creation of worlds beyond these. For the Ārhata-s there is no creation after the guṇatattva; for the Nyāya-Vaiśeṣika-s liberation is attained upto the worlds in the buddhitattva. For the Buddhists there is no birth in the tattva-s after buddhi. For the Sāṃkhya-s as there is no possibility of knowledge about the tattva-s of the miśrādhvā since [they consider] that there is no knowledge beyond that which discriminates between prakṛti and puruṣa there is no possibility of complete destruction of karma and consequently there is no vijñānakaivalya [for them]. Vedāntin-s may attain the puruṣatattva. For the Paurāṇika-s there may be the attainment of rāgatattva. For the Kāpālika-s there may be the attainment of kalātattva, for the Pāśupata-s that of māyātattva and for the Mahāvratin-s there may be attainment of vidyātattva. For those initiated into other sysytems

भुवनप्राप्तिः स्यात्। शुद्धशाक्तानां शक्तितत्त्वप्राप्तिः स्यात्। कौलयामलादिशास्त्राणां हिंसामैथुनसङ्गमस्य सम्भवात् पिशाचादिपदप्राप्तिः स्यात्।

द्विविधं सिद्धान्तशास्त्रम्

सिद्धान्तशास्त्रं तु शिवभेदेन रुद्रभेदेन च द्विविधम्। शिवभेदं तु बिन्दुशक्तेर्नादबिन्दुप्रणवात्मतया परिणमते। तदनन्तरं मातृका चानुष्टुब्छन्दोनिबद्धप्रणवादीनां मायोक्तविधौ विज्ञानकलाख्यानां परमेश्वरेणानुगृहीतानां दशशिवानां कामिकादिकं ज्ञानं शब्दात्मकं सद्योजातवामदेवमुखाभ्यां प्रोक्तानि शैवानि शास्त्राणि दश च। एवं परमेश्वरोपदिष्टज्ञानानामष्टादशरुद्राणामघोरतत्पुरुषेशानमुखैः श्रीविजयादिसंज्ञया प्रोक्तानि रुद्रभेदादष्टादशशास्त्राणि च। एवमष्टाविंशतिशास्त्राणामेकैककोटिसंख्यया-ष्टाविंशतिकोटिग्रन्थाः। एतेषामष्टाविंशतिशास्त्राणां सिद्धान्त इति नाम।

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such as the Gāruḍa, Dakṣiṇa, Vāma and the Bhūta there may be the the attainment of the worlds of nivṛtti, pratiṣṭhā, vidyā and śānti situated in the śaktitattva. For the followers of the Kaula and Yāmala there may be the attainment of worlds of goblins and spirits as there are practices of killing [of animal] and sexual intercourse [taught in those systems].

Two types of Siddhānta Scriptures

The scriptures of the Siddhānta tradition are twofold : Śiva and Rudra. The Śiva group transforms from binduśakti into nāda, bindu and praṇava; then [it transforms] into syllables and then into verses of anuṣṭubh metre that make up the ten Āgama-s beginning from Kāmika which were revealed by the two faces, Sadyojāta and Vāmadeva to ten Praṇava-s who were the Vijñānākala-s blessed by the supreme Lord. In the same way the eighteen Āgama-s of the Rudra group beginning from Śrīvijaya were revealed by the three faces, Aghora, Tatpuruṣa and Īśāna to eighteen Rudra-s who were also blessed by the supreme Lord. Each of these twenty-eight Āgama-s contain one crore of verses and thus totally there are twenty-eight crores of verses. These twenty-eight scriptures are collectively called the Siddhānta.

ज्ञानपादविषयाः

एतानि प्रत्येकं ज्ञान-क्रिया-योग-चर्याभिश्चतुष्पादानि। एतेषां ज्ञानपादेन तु परमेश्वरस्य स्वरूपं च, विज्ञानाकल-प्रलयाकल-सकलानामात्मनां स्वरूपं च, आणव-कार्म-माया-बैन्दव-रोधशक्त्यात्मकपाशस्वरूपं च, शक्तिस्वरूपं च, शिवतत्त्वमारभ्य पृथ्वीतत्त्वान्तषट्त्रिंशत्तत्त्वानां सृष्टिप्रकारश्च, एतैरात्मनां भोगसाधनैर्भवितव्यं च, भुवनानां भुवनेश्वराणां स्वरूपं च, भुवनानां योजनान्येतावन्ति परिमाणानि च, अधःप्रलय-मध्यप्रलय-महाप्रलयानां स्वरूपं च, तत्प्रयलानन्तरं सृष्टेः प्रकारश्च, पाशुपत-महाव्रत-कापालशास्त्रवचनं च, तत्त्वं च, प्रोक्तार्थं पूर्वपक्षीकृत्य प्रमेयनियमश्च प्रोच्यन्ते।

क्रियापादविषयाः

क्रियापादेन तु मन्त्रोद्धार-सन्ध्यावन्दन-पूजन-तप-होमाश्च, समयविशेष-निर्वाणसंस्कार-आचार्याभिषेकात्मनाऽऽत्मनां भोगमोक्षोपायभूता दीक्षा च प्रोच्यन्ते।

Subject Matter of Jñānapāda

Each one [of the Āgama-s] comprises four quarters (pāda): jñāna, yoga, kriyā and caryā. In the jñānapāda are explained the actual nature of supreme Lord, that of the [three higher selves], vijñānākala, pralayākala and sakala, that of the [five] bondages (pāśa), āṇava, karma, māyā, bindu, and rodhaśakti, that of śakti, the mode of creation of the thirty-six tattva-s beginning from Śiva and ending with earth, the consequences of the instruments of worldly experience to the selves, the nature of the worlds and their sovereigns, the size and area of the worlds, the characteristics of different types of dissolution [of the worlds] such as the lower, the middle and the final, the eventual creation of the worlds after the dissolution and the statements from the scriptures of the Pāśupata, Mahāvrata and Kāpāla systems, their tattva-s which are stated as the views of opponents and their refutation.

Subject Matter of Kriyāpāda

In the kriyāpāda are explained the method of extracting mantra-s, [the procedure of] sandhyāvandana, worship, japa

योगपादविषयाः

योगपादेन त्वेतानि षट्त्रिंशत्तत्त्वानि च, तत्त्वेश्वराश्च, आत्मा च, परमेश्वरश्च, शक्तिश्च, जगत्कारणभूतमायामहामाययोः प्रत्यक्षप्रभावश्च, विषयतत्त्वसिद्ध्य-पेक्षाणामणिमादिसिद्धीनां सम्भवश्च, प्राणायाम-प्रत्याहार-ध्यान-धारणा-जप-समाधि-प्रकारश्च, मूलाधाराद्याधाराणामवस्थानं च प्रोच्यन्ते।

चर्यापादविषयाः

चर्यापादेन तु प्रायश्चित्त-पवित्रारोपणप्रतिपादनं च, शिवलिङ्गलक्षणं च, उमामहेश्वरादिव्यक्तलिङ्गलक्षणं च, स्कन्दनन्द्यादिगणेश्वरलक्षणं च, जपमाला-योगपट्ट-दण्ड-कमण्डल्वादिलक्षणं च, अन्त्येष्टिश्राद्धानि च प्रोच्यन्ते।

[of mantra-s], fire-ritual, [different] initiations such as samaya, viśeṣa and nirvāṇa, the ācāryābhiṣeka which serve as the means of obtaining worldly enjoyments and liberation for the selves.

Subject Matter of Yogapāda

In the yogapāda are explained the thirty-six tattva-s, their lords, the self, the supreme Lord, His power (Śakti), the powers of māyā and mahāmāyā which are the causes of the world, the attainment of various accomplishments (siddhi) such as aṇimā, mahimā [by those] that desire them, the procedures of performing prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā, japa and samādhi, the descriptions of the different ādhāra-s in the body such as mūlādhāra, etc.

Subject Matter of Caryāpāda

In the caryāpāda are explained the rites of expiation, offering the pavitra [to Śiva and other gods], the characteristics of śivaliṅga, of icons such as Umāmaheśvara, of [the icons of] gaṇeśvara-s such as Skanda, Nandī, the characteristics of paraphernalia such as the rosary, yogapaṭṭa, the daṇḍa, kamaṇḍalu as also the procedure of performing the funeral rites.

विविधपदप्राप्तिः

समयसंस्कारेण तु रुद्रपदप्राप्तिः स्यात्। विशेषसंस्कारेण तु ईश्वरपदप्राप्तिः स्यात्। अत्र रुद्रपदप्राप्तिर्नाम गुणमस्तकस्थरुद्रस्य पदप्राप्तिरेव। ईश्वरपदप्राप्तिर्नाम प्रकृतितत्त्वादुपरि मिश्राध्वनि प्रथमतत्त्वभूतरागतत्त्वप्राप्तिरेव। ईश्वरेणानन्तेश्वरेणाधिष्ठितत्वात् तत्तत्त्वप्राप्तिरीश्वरपदप्राप्तिः स्यात्। सांख्य-पातञ्जल-वेदान्त-पाञ्चरात्रोक्तमार्गादुपरि निर्वाणदीक्षया परमेश्वरसाम्यरूपं मोक्षं प्राप्नुवन्ति।

विविधा दीक्षाः

अथ निर्वाणदीक्षाक्रिया सद्योनिर्वाणाऽसद्योनिर्वाणभेदेन द्विविधा। तत्र सद्योनिर्वाणदीक्षाक्रियायाः समनन्तरकालमेव शरीरं विहाय मोक्षं प्राप्नुवन्ति।

Attainment of different states of liberation

By [getting] the initiation of samaya one attains to the state of Rudra; by that of viśeṣa one gets the state of Īśvara. By the state of Rudra is meant only that state of Rudra who exists on the head of the guṇatattva and by the state of Īśvara that state of rāgatattva which is the first tattva in the mixed path (miśrādhvā) that lies beyond prakṛtitattva. As this tattva is controlled by Ananteśvara the attainment of this state may be called the state of Īśvara. By getting the initiation of nirvāṇa that is beyond the systems of Sāṃkhya, Pātañjala, Vedānta and Pāñcarātra one gets the liberation characterised by equality with the supreme Lord.

Different types of initiation

The nirvāṇa initiation is of two kinds: giving liberation immediately (sadyonirvāṇadā) and giving liberation not immediately (asadyonirvāṇadā). Of these two, by performing the sadyonirvāṇadā [one gets] liberation immediately after abandoning the physical body. By performing the asadyonirvāṇadā, the past and future karma are purified and the existing ones that have caused the present embodied state are also purified so that

असद्योनिर्वाणदीक्षया दीक्षाकाले भूतानि भविष्यन्ति च कर्माणि संशोध्य तदानीं भुज्यमानस्य शरीरहेतुभूतस्य वर्तमानकर्मण: शुद्धिकरणादायु:क्षये शरीरत्यागेन मोक्षं प्राप्नुवन्ति। साधकदीक्षया शिवभक्तिशिवलिङ्गार्चनयो: सतोरपि पश्चाद् विद्येश्वरादिपदाभिलाषिणस्तत्पदं प्राप्नुवन्ति। तत्पदस्थानां मध्ये विरक्तास्तदानीमेव मुक्ता भवन्ति। नो चेत्, महासंकारकाले मुक्ता भवन्ति। निर्बीजदीक्षा तु तद्दीक्षोत्तरकालेऽनुष्ठेयानां सन्ध्यावन्दनशिवलिङ्गार्चनादीनां दीक्षाकाल एवाचार्येण संशोध्यानुष्ठितत्वात् स्त्रीबालवृद्धव्याधिभोगरताज्ञानां विधेया। सबीजदीक्षा तु समर्थानां समयिपुत्रकसाधकाचार्याणां विधेया। तद्दीक्षया भूतभविष्यद्रूपाणि द्विविधानि कर्माणि च, एतत्परिपाकप्राप्तान्यशेषशरीराणि च, शरीराभावेन भोगाश्च विनश्यन्ति। शरीरकारणभूतानां कर्मणां शुद्धिकारकशरीराणि सुखदु:खान्यनुभवितव्यान्येव। इत्थं त्रिविधानि कर्माणि विनश्यन्ति।

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at the approach of the end of life [one gets] liberation after abandoning the physical body. By the sādhaka initiation after devotion to Śiva and performing worship of Śivaliṅga regularly one attains the state of Vidyeśvara, etc. if he so wishes. Those who are unattached and renounced among them get liberated immediately. If [not renounced] they get liberated during the final deluge. The nirbīja initiation on the other hand is to be given to women, children, old and diseased persons since post-initiatory obligatory rites such as sandhyāvandana, worship of Śivaliga, etc. are all performed by the preceptor himself [for the sake of the initiate] during the initiation. The sabīja initiation is to be given to the samayin-s, putraka-s, sādhaka and ācārya who are capable [of performing the post initiatory obligatory rites by themselves]. By this initiation the two types of karma, namely, the past and the future, innumerable [future] embodiments that are caused by the ripening of these karma and consequently the experiences are all destroyed. The pain and pleasure that are the effects of the karma that have caused this present embodied state are to be experienced. In this way three types of karma are destroyed.

दीक्षोत्तरं पालनीया नियमाः

इत्थं त्रिविधे कर्मणि विनश्यति सति दीक्षाया उपरि मरणान्तमुच्यमान-शास्त्रीयनियमैरैहिकवर्तमानशरीरकारणभूतस्य कर्मणः सहकारिमलाशुद्धेर्ज्ञानानि योगाश्च तपांसि च बुद्ध्यादिसाधनैः साध्यानीत्युक्तत्वादिह न मोक्षः, किन्तु परमेश्वरप्रसादात्मिकया दीक्षयैव मोक्षः, इतरैर्नास्ति। दीक्षोत्तरकाले आचारवैकल्ये बुद्धिपूर्वस्य दोषस्य प्रायश्चित्तेन शुद्धिः स्यात्, मन्त्रद्रव्यलोपयोश्च पवित्रारोपणेन शुद्धिः। अबुद्धिपूर्वस्य नियमलोपस्यान्त्येष्टिक्रियया शुद्धिः।

विधिनिषेधौ

दीक्षोत्तरकालेऽवश्यानुष्ठेयानि कर्माणि यमनियमसम्पत्तिः, सन्ध्यावन्दनम्, शिवलिङ्गार्चनम्, अग्निकार्यम्, गुरुवचनपालनम्, यथाशक्ति माहेश्वरपूजादिकं

Obligatory rules to be observed after initiation

Thus when the three types of karma are destroyed, after initiation and until death the observance of scriptural regulations that are going to be explained is obligatory; as the karma which is the cause of present bondage is held to be the auxiliary cause and since the practice of knowledge, of yoga and of austerities is spoken to be undertaken with full mental involvement there is no liberation immediately. Liberation is to be attained only by the rite of initiation which is nothing but the highest grace of the Supreme Lord and not by anything else. The lapses that are caused due to inattention during the observance of scriptural regulations after initiation are rectified by performing the expiatory rites; insufficiency in the matter of mantra and ritual ingredients are made good by the rite of pavitrāropaṇa. Those lapses caused unintentionally are corrected by the funeral rites.

The acts to be performed during the period after initiation are: yama, niyama, sandhyāvandana, worship of Śivaliṅga, fire-worship, following the words of the guru and serving the devotees of Śiva (māheśvara). The acts that are prohibited are: eating the remains of [food] offered to Śiva, rebuking Śiva, the guru and the observances ordained in the scriptures, enjoying

चानुष्ठेयानीति। अननुष्ठेयानि कर्माणि निर्माल्यभक्षणं च, शिवनिन्दा, गुरुनिन्दा, शिवशास्त्रप्राप्ताचारनिन्दा च, देवद्रव्याद्युपभोगश्च, भूतहिंसादिकं च।

मुक्तात्मनो लक्षणम्

एवं दीक्षितस्य तस्य उक्तानुष्ठानवतो मुक्तस्यात्मनो लक्षणमाणवकार्ममायीयबैन्दवरोधशक्त्याख्यपाशपञ्चकाद् विमुक्तिश्च, परमेश्वरवत् सर्वज्ञता-सर्वकर्तृता-नित्यतृप्तता-अनादिसिद्धस्वतन्त्रता-अलुप्तशक्तिता-अनन्तशक्तिमत्ता चेति षाड्गुण्यस्वरूपप्राप्तिश्च भवति। एवंविधानां प्राप्तात्मनां परमेश्वरवत् सृष्ट्यादिपञ्चकृत्यं नास्ति, विषयासद्भावश्च। रागद्वेषादीनामविद्यमानतया च सृष्ट्यन्तरे कर्तृतायामकरणम्। पञ्चविधकृत्येन तु परमेश्वर एव परानुग्रहं करोति।

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the articles that are meant for God and causing injury to living beings.

Characteristics of liberated Self

The characteristics of such a liberated self who has undergone the initiation and who has been performing the obligatory rites as explained before are: [He is] completely free from the five bondages, namely, āṇava, karma, māyā, bindu and rodhaśakti; [he] possesses, like Supreme Lord, the six divine qualities, namely, omniscience, power to do any act, eternal contentment, complete independence since beginningless period, power that is never exhausted and the power that is endless. For those selves who have attained to this state there is no agency in performing the five acts such as the creation of the world, etc. since there is nothing to be created. Though they have the agency in subsequent creation they do not do so as they are free from attachment and aversion. Only the Supreme Lord [Śiva] blesses the world by doing the five acts such as creation, etc.

इति सर्वमतेष्विष्टा सा सिद्धान्तप्रकाशिका।
सर्वात्मशम्भुना व्यक्ता कल्पिता शैवसंमता।।

।। समाप्ताश्चयं ग्रन्थः ।।

।। हरिः ॐ शुभम् ।।

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Thus the [the text of] Siddhāntaprakāśikā which is very clear, which [explains] all systems and which has been agreeable to the śaiva-s has been composed by Sarvātmaśambhu.

Thus ends the text

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